

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor January 5, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Becky Hilliard, Robin Kaiser

ORDER OF WORSHIP 11:00 A.M.

Prelude "I Need Thee Every Hour"
Chiming of the Hour
Announcements
Congregational Greeting
Joys

*Processional Hymn No. 206 "We Three Kings of Orient Are"

*Ascription

*Exhortation

*Confession (In Unison) "O thou God of holy love, we acknowledge that at the beginning of this year our lives do not stand before Thee as a book unwritten. Much that we shall do has been spelled out already, even before the year has begun. Inscribed deep within are old habits and familiar behavior patterns. We know that these in large part will write for us the history of this coming year. Cause us to be aware of thy forgiving grace, and when we have written a life page full of the errors of our misdeeds, help us to acknowledge ourselves for what we are, and to seek thy love; through Jesus Christ our Lord!.....Amen."

*Kyrle

*Assurance of Pardon

*Call to Prayer: Pastor - The Lord be with you
People - And with Thy spirit
Pastor - Let us Pray.

Requiem Observance and Prayer

Kenneth Hoover, Mrs. Grace Riddle, Mrs. Walter Derewecki, Emerson Wise, Mrs. Goldie Gallaher, Ralph B. Tait, Paul Ritter, Raymond Miller, Elma Robinson, Lloyd French

Friends: Mrs. Hazel Weitzel, Erma K. Adamosky, Harold W. Dobson, James Sanderson, Don Barkley, Doris Ottolini

Hymn No. 614 "For All the Saints"

Offertory

Offertory "In Gratitude"

*Doxology - page 382

Anthem: "The Promise of the Rainbow"

Scripture: Ephesians 5: 14-17

Sermon "Buying Time"

*Clos: Hymn No. 202 "As With Gladness Men of Old"

*Benediction

*Closing Chimes

Postlude "A New Years Song"

----- *Congregation Standing -----

The beautiful flowers on the altar have been placed by the Women's Fellowship in memory of deceased members.

Ushers for today are: Marty Henry, John Snow, Dan Bosko and Frank Crawford.

Mrs. Ann Williams will greet the congregation at the door this morning.

Nursery will be provided today by Mrs. Sue Gamble.

Mary Lou Davis and Marilyn Snyder will be visiting the hospital this week.

Attendance last Sunday was 104 with 10 visitors.

Hospitalized: Marcia Forsberg BMH

MONDAY - Volleyball and Girl Scouts

WEDNESDAY - Council meeting at 7:00 P.M.

Special Olympics 7-9

THURSDAY - Choir Practice 7:00 P.M.

Audit of all church treasurers books.

Reminder: All books will be audited on Thursday January 9th beginning at 7:00 P.M. We ask that all persons holding the books please be present during the audit.

FLOWER CHART for 1986 is hanging in the Narthex. We need flowers for the next few weeks. Will you please give some thought to this and take a minute and sign up now.

NOMINATIONS for Elders and Deacons will be taken during the month of January. Each Sunday you may put a nomination on the slips of paper provided in the back of the pew and drop them in the offering plate. Please mark the slips accordingly, Elder or Deacon.

Yearbook financial reports are due into the office by January 12th. This will help in the printing of the yearbook.

If there are any changes in the information of addresses, phone numbers, etc. please let the office know as soon as possible.

Sweetheart Dinner is generally held around Valentine's Day. If there is enough interest we would follow up with another dinner this year. If interested please contact the office. Possible date could be February 14th.

Community Bible Church - Sagamore, Pa. - January 10, 1993

Prelude
Greetings/Joys/Announcements/Prayer Requests

Ascription

*Call to Worship:
O GIVE THANKS UNTO THE LORD: CALL UPON HIS NAME:
MAKE KNOWN HIS DEEDS AMONG THE PEOPLE.

Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Ephesians ~~5:14-17~~ 5:14-17

Sermon: "Buying Time" - St. Paul's Butler 1/4/86

*Hymn

*Benediction

Include

ROY ELKIN FAMILY

AL

BAILEY FAMILY

BRAD - COL

Scrip: Eph 5:14-17: -"Buying Time"

(Ilus moth'r's lettr - "I Reared A Criminal")

2DAY LK AT TIM & USE IT AS ALOTED BY ALMIGHTY GOD

VS 14A=P USE POETIC QUOTATIN - NOT FR/O.T. BUT RESEMBL ISA 60:1

prob hymn/CHANT & USE IN BAP SERVIC - (EXPL. MEAN BAPTISM/XP)

V 15=BLIEVRS R 2B WISE

VS 16=NO MEAN GET EXTRA TIM,NOR BUY IT AS COMODTY

REDEEM TIM=MEAN:BUYING BAK,OR TAK OFF MKT

MEAN:USE TIM G GIV US RT MANNER,WISLY,WEL,MAK BES USE IT

REASN=WORL GET WORS DAY BY DAY - BUY EVR MOMEN 4 GOD

B BOUT BUSNES SAV PEO/SCULS FR/HELL,CONCERN 4NEIGHBRS,FREND

VS 17=WAT R WE ON ERTH FOR???

JS SED=MY FOOD IS TO DO TH/WILL OF HIM WHO SENT ME

WAT IS WIL OF G FOR US???

ROMANS 12:2=P GIV US ANSR

FORM/ACROSS

EXPL=CATR PILLR,COCOON,BUTTRFLY - METAMORPHOSIS=TRANSFORM

G GIV US CHANC 2CUM FR/COCOON CHNGD

WIL OF G REVEAL G'S WORD=BIBLE & LERN HERE HOW - BUYING TIME

(ILUS LADDIE MARSHACK & PAY GAS BILL)

MUS KNO RT FR/WRONG-RT WAY & WRONG WAY

(ILUS VOLTAIRE & HIS ATHEISM)

HE LIVD 2B 83,BUT A WASTD LIFE - HE SPEND FITE GOD

CONTRAS W/YNG MAN SAN DIEGO TURN LIF AROUND

(ILUS YNG MAN CUM CH,OFFR OLD CLOTHES,PUT ON NEW)

THIS P WRIT - REDDEMING TH/TIME

CANNOT BUY EXTRA MINUT OF THIS LIF

BUT CAN "REDEEM" - "BUY" IF U WIL REMAINDR TIM G GIV 2US

CUDB YRS,MNTHS,OR EVN DAYS

WE DONT KNO,& AMT ISNT IMPORT

WAT IS IMPORT IS HOW WESPEND TIM G GIVS US

NU YR,FRESH START CHANC REDEEM OR BUY TIM G GIVS

()S ANONYMOUS - THIS I WOULD LIKE TO BE)

LET US LK 2 TH/L & ASK=LORD,MAK A REG MAN OR WOMAN OF ME

(Scrip: Eph. 5:14-17)
 (Ilus moth'r's letr, "I reared a crimnal")
 as wk lkd at time & preciusnes of it wh shud motvat
 a us 2do necesry things in time
 2day we go 2lk time & use of it as alot by Alm G
 is portin wat P spk bout this Scrip letr Eph.
 s 14a-it bettr rendrd=wherfor IT saith
 P no actul quot suml here,nor quot OT
 words contain resemblanc Isa 60:1-READ
 wat P prob quot is hymn,chant use 4baptisml servic
 ru mean Baptism=persn go dwn in2 bap wtrs lik Js ~~xxx~~
 ent in2 erth in deth
 persn Bap go dwn in2 wtrs dy 4sin,& aris lik Js Res
 2newnes of lif in & thru Js Xp
 This wat Bap by imersin all about;it folo L's foot-
 steps in obedience to Him
 sinc P spk of Blievr B awak fr/sleep he add=vs 15
 P say,Blievr shud walk/liu carefly not as unwise men
 or lik erthly/wordly men,insted,lik wisemen wh/wat
 Blievr's R
 he adds=Vs 16-This has nothin 2do w/get extra time,
 or purchas as wud any othr comodty,Bcuz time cannot
 B bot in that sens
 Nor duz it mean presen time 2B snatch fr/devil or
 evil men
 Term=Redeem Time=use contex of buy bak,or tak of mrkt
 that wh/canB use 4 bettr purps
 It mean use watevr time G giv 2us in rt mannr
 We R 2tak advantag evr optunty we hav,2mak th bes
 posibl use of it,much lik merchants ~~xxxxx~~ wud
 Time is not 2B wast but use wisly & wel
 Re h=ea day we liv,worl no get bettr & bettr as hum-
 anistic society say;insted, get wcrs & wcrs & we need
 2 Redeem or Buy evry moment we can 4 God
 We need 2B bout serius busnes of sav souls fr/hell
 & sho necesry concern 4our neighbors who kno nothin,
 herd nothin bout saly wh/G has givn thru Js Xp
 This wat P say vs 17=We shud use our minds 2grasp,
 2comprehend wat it is we R on this erth 4
 Wen Js walk this erth He sed,My meat is 2do the wil
 of Him who sent Me
 Wat is wil of G? & if Js underst He was 2do G's wil
 also how duz that affect us?
 P giv anser in Rom 12,familiar vs 2
 (Expound this verse=conform/transform=buttrfly/cocoon
 G giv us chanc emerg lik buttrfly wen cum 2 Js Xp
 Wat is Wil of G? we find it in G's Word,Bibl
 thruout pgs He teach wat He want fr/us & so P spel
 out ~~xxx~~ how Blievr 2B Buying Time=But how duz l Bgi:

(Ilus Laddie Marshack pictur educt 2d class 2/27/77
 gas bills)
 We can only B Redeem or Buying Time by kno rt/wror
 & ther is rt way & wrong way
 1st thing anyl musB tru Blievr
 That mean not only kno Js Xp as L & Sav,but l who
 saks 2hav Him at centr of lif day 2day basis
 (1) s Voltaire & atheism)
 Time givn 2this man was spent fite G & yet G gav him
 83 yrs of lif
 Wat a wasted life
 (Ilus yng man in Ch San Diego & offr clothes/self 2 G)
 This wat P writ bout=Redeem Time,or as we wud say,
 Buying Time
 We absolutly canno buy 1 extra minut of time this lif
 That imposibl
 But can "Buy" or "Redeem" if U wil,remaindr of time
 G has alot 2ea us
 CudB many yrs,cudB months;or evn days,
 amt of time no import,wat is import is how spend time
 G giv 2us
 We hav made fresh start Nu Yr,why not mak fresh star
 in sp livs as wel?
 Perhaps may hav thot of things we cud do this Nu Y
 Suml anonymous wrot:(This I wud lik 2B,etc)
 Let us lk 2 Lord & ea l ask Him=L mak a reg man/woman
 of me
 May ea us B Buying Time as G givs 2us in this yr &
 this only posib if we R wil 2turn all ovr 2 Js

"Buying Time"

Scripture: Ephesians 5:14-17

(Illustration of mother's letter, "I reared a Criminal")

An article appeared in a ladies magazine from a woman who wrote:

We loved him, but - his father was too busy to be with him when he was young.

I couldn't bring myself to punish him for misbehaviour.

We sided against his teachers when they complained about his work and conduct in school.

As he grew up he would hardly discuss the time of day with us.

He was expelled from school.

We gave him money so he wouldn't steal again.

I wept when the police called and I had to turn my boy over to them

....As I watched them search him my life seemed to end.

The title of this article was, "I Reared A Criminal"

Last week we looked at time and the preciousness of it which should motivate each of us to do the things necessary "in time." Today we are going to look at time and the use of it as it is allotted to us by Almighty God. This is a portion of what Paul is speaking about in this Scripture portion from his letter to the Ephesians.

He begins by saying, "Wherefore he saith," and Paul is ~~not~~ merely using a poetical quotation. A better rendering of this is, "Wherefore IT saith." Paul is not actually quoting someone here ~~xxxxxxxxxxxxxxx~~ nor is he quoting an actual quotation from the Old Testament. The words contain a certain resemblance to Isaiah 60:1 which reads, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Paul says, using the ~~better~~ word "It" in place of he, "Wherefore it saith, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'"

Now what Paul is probably quoting from is a hymn, or chant that was used during a baptismal service. The true meaning of baptism is that a person goes down into the baptismal waters in the same manner Jesus went into the tomb. He died! The person who is baptized in His name goes down into the waters dying to sin, and arising much like Jesus' resurrection to the newness of life in and through Christ. This is what baptism by immersion is all about. It is following ~~our Lord~~ in our Lord's footsteps in obedience to Him.

And since Paul is speaking of the believer being awakened from sleep he adds, "See then that ye walk circumspectly, not as fools, but as wise."

Paul is saying that the believer should walk, or live carefully not as unwise men, or like worldly men, but instead, like wise men, which is what believers are.

Then he adds the all-important words, "Redeeming the time, because the days are evil."

This has nothing to do with getting extra time, or purchasing it as you would any other commodity. Time cannot be bought in that sense.

Nor does it mean that the present time is to be snatched from the devil or from evil men. The term, "Redeeming the time," is used in the context of "buying back," or "taking off the market" that which can be used for better purposes. It means using whatever time God gives to us in the right manner. We are to be taking advantage of every opportunity we have to make the best possible use of it, much like wise merchants would. Time is not to be ~~wasted~~ wasted but used wisely and well. The reason being that each day in which we live the world is not getting better and better as our humanisitic society is trying to tell us. Instead, it is getting worse and worse and we need to "Redeem" or buy every moment we can for God. We need to be about the business of saving souls from hell and show the necessary concern for our neighbors who know nothing or have heard nothing about the salvation which God has given through Jesus Christ. This is what Paul is saying in verse 17 where we read, "Wherefore be ye not unwise, ~~wherefore be ye not unwise~~ but understanding what the will of the Lord is."

We should use our minds to grasp, to comprehend what it is we are on this earth for. When Jesus walked among men He said, "My ~~will~~ food is to do the will of Him who sent Me."

What is the will of God? And if Jesus understood that He was to do God's will also, how does that affect us? Once again we have that answer from Paul himself as given in his letter to the Romans chapter 12, verse 2.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

To be conformed to this world is to go along with it as is natural for anyone before they become a believer. That means to be "Shaped" by the world. Doing all of the worldly things the world has to offer and give. For the believer it is to be "Transformed" and that word from the Greek is metamorphosis. And if you know one thing of nature concerning the butterfly, you ~~xxx~~ understand what metamorphosis is. A worm weaves a cocoon, seals itself inside and then emerges in a period of time a beautiful butterfly. That is what God wants from us. We are born into these lives like the worm and we live in this cocoon called life: but God gives us the opportunity to emerge from that cocoon, transformed, or changed, and this is what takes place when a person comes to Jesus Christ. Paul says, this is the renewing of your mind, and we are to have this transformation to prove what is "That good and acceptable, and perfect will of God."

We find the will of God revealed in His Word, the Bible. Throughout its pages He teaches us what He wants from us. And so Paul has spelled out how the believer is to be "Buying Time." But how does one begin?

(Illustration of Laddie Marshack picture editor of TV Guide and gas bills)
For almost a year, Laddie Marshack the picture editor of TV Guide had a running battle with the gas company about her monthly bill. One month

she would receive a notice that she had underpaid the bill, and the next month she would receive the news she had overpaid it. Finally, the mixup was resolved by a form card from the company. It was one of those cards that gives a wealth of information on which appropriate boxes are checked by the company. But none of the boxes were checked, instead on the back of the card was penciled in a patient readable handwriting the words, "You have been paying the date - please pay the amount."

We can only be "Redeeming" or "Buying Time" by knowing right from wrong. And there is a right way and a wrong way. The first thing anyone must be is to be a ~~believer~~ true believer. That means one who not only knows Jesus Christ as Lord and Saviour, but one who seeks to have Him at the center of his life on a day to day basis.

(Illustration of Voltaire and his atheism)

Voltaire, the French writer once boasted that his works would outlast the Bible. But not too long ago a set of his writings sold for a small sum of money. He was an atheist and when he lay on his deathbed he said to his doctore, "I am abandoned by God and man. I will give you half of what I am worth, if you will give me six months' life." The doctor replied, "Sir, you cannot live six weeks." Voltaire replied, "Then I shall go to hell and you will go with me." Soon after this he died.

The time which was given to this man was spent fighting God. He lived to be 83 years old, and we can see what a wasted life.

(Illustration of young man in church in San Diego turning life around)

One morning a minister in a church in San Diego was called from his office by the custodian to see a strange offering which had been placed on the altar. There in the center was a pair of brown corduroy trousers, a belt, a white T-shirt, a pair of tan suede boots, and a note. There were blood stains on the shirt and note. The note was written on one of the pledge cards from one of the pews. A name was written large and underlined three times. Then a plea, also underlined, "Please listen to God." On the reverse side of the card an address was written, a phone number, and a name. The minister called the number and talked to a 19 year old young man who had finally reached bottom. After a long wandering period of drugs, dropping out of sight, severing contact with his family, and getting in one scrape after another he had come to the point where he had nowhere to turn. That evening he had been involved in a near fatal fight and that is where the blood on his clothes came from. After making sure his victim was going to recover in the emergency room of a nearby hospital, he happened to walk by the church. He tried a side door and found it unlocked and walked in. He said he spent the rest of the night in the church sanctuary praying and pondering. ~~He asked God to forgive him and to show him the way to go. He said that all at once the presence of God became very real. He knew he had been forgiven and a wonderful peace came over him. He committed himself to follow Christ and he determined to make right the things he had messed up. To symbolize his commitment, he put on some clean clothes he had in his bedroll and he left the other clothes as a sort of offering, giving God his old life. He walked out the door a new person, with a new vision and a new hope.~~

This is what Paul was writing about "Redeeming the time" or perhaps as we would say it, "Buying Time." We absolutely cannot buy one extra minute of time in this life. That is impossible. But we can "Buy" or "Redeem" if you will, the remainder of the time God has allotted to each of us.

That could be many years; or it could be only months; or even days. The amount of time isn't important. What is important is how we spend that time God is giving us.

We have made a fresh new start in a New Year. Why not make a fresh start in our spiritual lives as well. Perhaps we may have thought of things we could do in the new year. Someone anonymously wrote these lines:

This I would like to be: braver and bolder,
Just a bit wiser because I am older,
Just a bit kinder to those I may meet,
Just a bit manlier taking defeat.

This I would like to be: just a bit finer,
More of a smiler and less of a whiner,
Just a bit quicker to stretch out my hand
Helping another who's struggling to stand.

This I would like to be: Just a bit truer,
Less of the wisher and more of the doer,
Broader and bigger, more willing to give,
Living and helping my neighbor to live.

This for the New Year my wish and my plea:
Lord, make a regular man out of me.

Let us look to the Lord and each one ask Him, "Lord, make a regular man or woman of me." ~~Let~~ May each of us be "Buying Time" as God gives it to us in this year and this is only possible if we are willing to turn it all over to Jesus.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor January 12, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Robin Kaiser, Becky Hilliard
=====

ORDER OF WORSHIP 11:00 A.M.

Prelude "Dearest Jesus, My All"

Chiming of the Hour

Announcements - Elder Dick Mangel

Congregational Greeting

Joys

*Processional Hymn No. 338 "We Sing the Greatness of
Our God"

*Ascription

*Exhortation

*Confession (In Unison) "Eternal Father, teach us in the
days of this year to discover the preciousness of
time. Keep us from squandering our hours in sense-
less thought and useless activities. Help us through
good books, clean conversation, and creative action
to so number our days that we may get a heart of
wisdom, and a life devoted to thy reconciling
ministry in the world; through Jesus Christ....Amen.

*Kyrrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord

People - And Blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 370 "O God, Our Help in Ages Past"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray!

Prayer

Offering "Lamb of God"

Offertory

*Doxology - page 382

Anthem: There Is A Joy (Women's Duet)

Scripture: Isaiah 40: 18-31

Sermon: "Who Is He?"

*Closing Hymn No. 2 "How Great Thou Art"

*Benediction

*Closing Chimes

Postlude "Song of Salvation"

===== *Congregation Standing =====

The beautiful flowers on the altar have been placed by
Mr. & Mrs. William Thompson in memory of Goldie Gallaher.
Mr. & Mrs. Clarence Sherman will greet the congregation
at the door this morning.

Ushers for today are: Helen Riemer, Phyllis Tait, Shirley
Thompson and Alma Dally.

Nursery will be provided today by Beth Tait.

Howard Jaillet, Herb Shearer and Don Kingsley will be
visiting the hospital this week.

Attendance last Sunday was 101 with 6 visitors.

Hospitalized: Mrs. George Seigfried, Mrs. Beryl Cook
and Marcia Forsberg, BMH.

MONDAY - Volleyball

TUESDAY - Church Fellowship Night 6:30 - 9:00 P.M.
opened to all members of the church

WEDNESDAY - Special Olympics

THURSDAY - Basketball

FRIDAY - BFBC

Yearbook financial reports are due into the office this
week. If you have not turned one in please do so.

FLOWER CHART for 1986 is hanging in the Narthex. We need
flowers for the next few weeks. Won't you take a
minute and remember someone with altar flowers.

NOMINATIONS for Elders and Deacons will be taken during
the month of January. Each Sunday you put a nomination
on the slips of paper provided in the back of the pew.
Just drop them in the offering plate. Please make your
nominations accordingly, Elder or Deacon.

SWEETHEART DINNER is coming up fast. If there is enough
interest we would like to plan another one. If you
are interested, please contact the office. If you would
like to help with the plans, please see Ginny. The
possible date would be February 14th.

Information concerning your opportunity to participate in
the community action against pornography is on the table
in the Narthex. If you received a newsletter, this has
been mailed to you.

CONGREGATIONAL DINNER will be held February 2nd at 5:30

Mark your calendar and come join in the fun, fellow-
ship and good food. The entertainment will be by
Mountaintop Experience. Hope to see you all there!
Plans are being taken care of by the Lay, Life and
Work Committee.

Community Bible Church - Sagamore, Pa. January 17, 1993

Prelude

Greetings/Joys/Announcements/Prayer Requests

Ascription

Call To Worship:
read psalm 8

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Isaiah 40:18-31

Sermon: "Who Is He?" - St. Paul's Butler 1/12/86

*Hymn

*Benediction

*Postlude

TABLE FAMILY

(ELIZABETH McWILLIAMS)

MARIE - ICU

TOM

"Who Is He?" - Scripture: Isaiah 40:18-31

(ILUS LON RANGR CP 2 GOD)

THIS CP CANB MADE & VERY SIMILAR-BUT BRK DWN ONE ARES
U CAN C LON RANGR,BUT NO C GOD & QUES IS=WHO IS HE??

(ILUS FUTUR PRES & LRGES COMPUTR & QUES=IS THER A GOD??)
TH/AGE OLD QUEST ASKD MAN DEPAR FR/GARDN EDEN=IS THER G? IF SO,
WHO IS HE?

ISA SEEK EXPL G & 2DO SO,LK MAN HIS ACOMPL & CP 2 GYCREATIN/WORK
VS 18=TH/GRAS WITHRETH,TH/FLOWER FADETH:BCUZ TH/SP OF G BLOWTH UPON
IT:SURELY TH/PEOPL IS GRAS

MAN SHOW 2B INFINTISMAL SPECK ON EARTH

VS 18=ISA ASK - QUES=WHO IS HE

VSS 19-20=FUTILTY MAN TRY MAK G OF WOOD METAL=

VS 21=2THIS FUTILY ISA ASK

VS 22=ISA DESCRIB G & CP MAN -CIRCL EARTH+HVN

VSS 23-24=WORKS/WORKINGS OF MAN & FUTILTY THEM CP STRNGTH/POWR G

VS 25=SAM QUES AS VS 18,BUT G ASK QUES PERSNLY

VS 26=MAN PT 2WORKS OF G & G HAS NAMS 4ALL THEM IN HIS POWR & MAJ

VS 28=SAME QUES & G CANOT B CP 2MAN BCUZ HE FAR REMOV FR/MAN IN

THINGS HE DUN & CAN DO THAT MAN CANOTB INCLUD THAT COMPARESON

VSS 29-31=PROMS OF G INDWEL WIL GIV EA INDIVID TRAITS WH/GO AGIN

PHYS LAWS NATUR

THIS PT OUT ONLY G CAN GIVAANSRS 2LIF & MAK SENS IN MID
CONFUSIN/FRUSTRATIN MAN FACE EA DAY OF LIF

BUT HOW CAN HAPN? - VS 31

SECRET IS "WAITING"

HEB TWO MEANINGS: WAITING PATIENTLY

2ND MEAN=EXPECTATIN, 2LK FOR, 2EXPEC=2B LK FOR & EXPEC SUMTH
ASK=WHO IS HE? MUS DO SO EXPECTWTLY LK 4DEF ANSR IN G'S WORD

EX 3:13=IMPATIENCE OF MOSES =WHO R U?

VS 17=G ANSRS & SAY HE A PERSN,HAV IDENTITY

NOT 2B SET IN CORNR BOW DWN 2,NOT CHARM,BRACLET OR 2B TOUCH

FELT SO MANY TIMES 2HAV SUMTH HAPN - HE ALIVE,HAV BEING,PERSN
(ILUS KATHY GUINN & QUES BOUT G & "I AM")

ANSR G GAV MOSES SIMPL/PROFOUND & THIS HOW G IS

HE PROM THRU JER 29:13-& YE SHAL SEEK ME,& FIND ME,WEN YE SHAL

SERCH 4ME W/ALL UR HART

G HONORS THAT & DUN SO OVR & OVR AGIN

(ILUS NEIL FRANK & SERCH FOR GOD)

THIS WAT ISA PT OUT THIS SCRIP

NO HAV COMPL ANSR BCUZ JS XP NC APPEAR YET

BUT SUM UP IN VS 31=EXPL EAGL,LIV MOV EVR DAY LIF & G WIL KEEP

REAL ANSR TO "WHO IS HE?" IS TO LK JS XP

IN HIM G ANSR ALL QUES BOUT SELF

HE AUTHR FINISHR OUR FAITH:HE IS TH/ONE & WHO REAVEAL G COMPL

WHO IS HE?? HE IS TH/I AM,HE ALPHA/OMEGA,TH/BGIN & END,

TH/FIRST & TH/LAST

Scrip: Isa. 40:18-31
 (Comp Lon Rangr & God)
 this comp similar, but end=can C Lon Rangr, no C God
 Bcuz computr craz story bout futur pres of U.S.
 (Ilus lrgest Computr & quest=Is Ther A G?=Ther Is Now
 Ag 21 ques ask by man sinc depar Gard of Edn=Is Ther
 a God, & if so, "Who Is He?"
 Prop Isa seek expl G & only way cud was 2lk man &
 his accomplish & comp 2 G & His works=creatin
 Expl, man nothin mor than gras, here 2day, gon 2morro
 He sho man he infinitismal spec on erth & sho grt
 creatin by G, Isa ask vs 18=READ
 othr word=Who Is He?
 2sho futilty man Isa proceed giv descrip of man try
 mak god out of metl, wood; & 2mak last use precius metl
 & wood no rot/decay
 vs 21=futilty of mak idols & quests
 vs 22=describ G & creatin
 man comp 2grashopr; G in hvn & hvn lik roof of tent
 vss 23-24=works & workings of man, futilty of same as
 comp 2 str & powr of G
 vs 25=same quest as vs 18, cept G ask persnly
 vs 26=man pt 2works of G wh/creat, & evn giv names
 vs 28=G canot B comp 2man Bcuz He so far remov from
 man in wat He dun & can do man canot Bgin 2B includ
 in comparson
 vss 29-31=Here proms G's indwel wh/wil giv 2 ea indiv
 traits wh/go agin phys laws of natur
 Isa pt out only G can giv man ansers 2lif
 G can unravl mans lif & mak sens of it in midst of
 confusin/frustratin man fac 6vr day of lif
 H)duz happn? How can G do that?
 Isa spk specif 2this in vs 31a=They that wait up L
 & then folo wat hapn 2thoz who do "waiting"
 Secret lies in WAITING
 Heb word=lst of all=waiting patiently
 2nd=expectatin, 2lk 4, 2 expec=2B 1k 4 & expec sumthin
 So if ask quest=Who Is He?, need 2lk expectantly & 1k
 4 def anser
 G has provd anser & as expected fr His Word=Ex 3:13
 G spok 2Mos fr/burn bush; tol Mos he 2lead child Is.
 Mos listn, then ask=read vs 13=C extrem patiens of Mos
 listn quietly then blurt out=Who Are U?
 it norml ques & 4anyl wondr=Who G Is, it norml 2seek
 pruf 4 Him or His existenc
 But notic G's anser=vs 14
 Simpl ient it? Complet undrstandbl, Rt?
 But wat duz it mean? G was say He Person
 idntfy self as hav an existenc

He, wasnt jus sum mystici rep 2B set in com
 bow 2, or on wrist/rnd nek & rub 4guc lu' luk
 Insted, He real, He aliv, Had Being
 He was and Is a PERSON
 (Ilus Kathy Guinn & quest bout G=I AM)
 Anser G gav Mos so simpl, yet so profound
 lik this
 prom in Word thru nothr proph=Jer 29:13
 G honors that & has dun so ovr & ovr
 (Ilus Neil Frank & serch 4 God)
 This wat Isa pt out this Scrip
 didnt hav compl anser Bcuz B4 Js cum erth
 But say=They who wait on L=thoz expec 1k 4evidenc of
 Him
 Renew str=shal hav renew str 4 lif
 mt up w/wings lik eagles=lik str exhib by mity bird
 thez peop who expect 1k 4 God
 Shal run & noB weary & shal walk & not faint=As go
 thru ea day daily livs, liv or mov thru it is wat
 run/walk actul mean,
 will not get bog dwn Bcuz of it, Bcuz G wil sustain
 & keep them
 Time no permit 2go in2 infinit detail bout=Who He Is
 real anser 2that quest bout G is 2lk at Js Xp & in
 HIM @ anser all quests bout Himself
 HE is the author & finisher of our faith,
 He is the ONE who reveal G completly
 Who Is He?
 He is the I AM, He is the Alpha & the Omega,
 the B,ginning and the End, the First and the Last.

"Who Is He?"

Scripture: Isaiah 40:18-31

(Illustration of Lone Ranger compare to God)

The scene is the same whether it is in a movie or one of the serial runs on TV. The man wears a white cowboy outfit and rides on a white horse. You can tell he is the "good guy" because he is wearing a white hat. At the very end of the show when he has conquered all the bad guys and restored the ranch, or the cattle or whatever to the rightful owners, he rides off into the sunset. It is then that someone asks the inevitable question, "Who was that man?" And the answer of course is, "That was the Lone Ranger."

The comparison can be made between the Lone Ranger and God and it is very similar. But the comparison breaks down in one basic area. You can see the Lone Ranger, but you cannot see God. So the question always arises, "Who Is He?" and it is legitimate because we cannot see Him.

Because of the current computer crazw a story making the rounds has to do with a future president of the United States.

(Illustration of making largest computer and "Is there a God?")

It seems that a future president of the United States gathers all of the brainiest people around him to build the biggest and smartest computer the world has ever known. He tells them, "When it is finished, I want to ask it the most important question ever asked." When the giant electronic brain was finished the president came before it and asked, "Is there a God?" Lights flashed, wheels whirled, chemicals bubbled, and then came the answer, "There is now."

The age old question asked by man since his departure from the Garden of ~~Eden~~ Eden ~~ix~~ has always been, "Is there a God?" And if so, "Who Is He?"

The prophet Isaiah in seeking to explain God and the only way he found that ~~xxxxxxx~~ made it possible to do so, was to look at man and his accomplishments and compare that to God and His works, His creation. He explains that man is nothing more than grass. He is here one day and the next he is cut down and is forgotten. So having thus shown that man is an infinitesimal speck on this earth and showing the great creation by God, Isaiah asks, in the 18th verse of this chapter, "To whom then will ye liken God? Or what likeness will ye compare unto Him?"

In other words, "Who Is He?" And to show the futility of man, Isaiah then proceeds to give a description of man trying to make a god out of metal or wood. And man is so concerned that his god will last, he uses precious metal to do so, or he seeks a wood that will not rot. To the futility of this Isaiah asks the question, "Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundation of the earth?" verse 21.

Then he begins to describe this God as we read in verse 22, (read this).

He compares man to a grasshopper and God is in heaven which is what "the circle of the earth" is. The heavens are over the earth like the overcovering of canvas of a tent that shelters from the weather.

Then Isaiah describes the works and workings of man and the futility of them as compared to the strength and power of God, verses 23-24.

And then he asks the same question as he did at 18, except, God is asking the question personally, verse 25.

Man is then pointed to the works of God which He created and He has names for all of them even in His mighty power and majesty, verse 26.

Isaiah asks, "Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding."

God cannot be compared to man because He is ~~not~~ so far removed from man in the things He has done and can do that man cannot begin to be included in the comparison.

"He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run, and not be weary; and they shall walk and not faint."

Here are promises of God's indwelling which will give to each individual traits which go against the physical laws of nature. Isaiah is pointing out that only God can give to man the answers to life. God can ~~unravel mans~~ unravel man's life and make sense of it in the midst of the confusion and frustration that man faces each day of life. But how does that happen? And how can God do that? Isaiah speaks to this specifically in the beginning of the 31st verse where he writes, "But they that wait upon the Lord." Then follows what will happen to those who do this ~~waiting~~ "waiting." The secret lies in "waiting." The Hebrew word and its meaning has to do with first of all "waiting patiently." But the second meaning and that which applies here is that of "expectation." To "Look for," to "Expect." Thus to be "Looking for and expecting something."

So if we ask the question, "Who Is He?" we need to do so expectantly, looking for a definite answer. And God has provided that answer as to be expected in His Word. To find it we must go back to the book of Exodus, in the 3rd chapter. Let's turn to that book and look at what we will find.

God had called Moses and spoke to him from the burning bush. He had told Moses that He would be with him and give him the help and leadership he needed to lead God's people Israel.

Moses, listening to what God has told him, then asks in the 13th verse of chapter 3, "Behold, when I come unto the children of Israel, and shall say unto them, 'The God of your fathers hath sent me unto you,' and they shall say to me, 'What is His name?' what shall I say unto them?"

Now here you see the extreme patience of this man Moses. He has listened quietly to what God has said. Then he blurts out, "Well who are you?" But it is a normal question. To anyone wondering "Who God Is" it is normal to seek some proof for Him, or for His existence.

But then notice the answer God gives. He says, "I Am that I AM: and He said, thus shalt thou say unto the children of Israel, 'I AM hath sent me to you!' Simple answer isn't it? Completely understandable, right? But what does it mean? God was saying that He was a Person. He was identifying Himself as having an existence. He wasn't just some mystical representation to be set up in a corner of a room and bowed down to, or prayed to; He wasn't some bracelet or charm to be worn on the wrist or around the neck and to be touched or felt so many times in order to have something happen in a person's life. Instead, He was real, He was alive, and He had being. HE WAS AND IS A PERSON.

(Illustration of Kathy Guinn and question about God, "I AM").

A kindergarten teacher named Kathy Guinn for many years said that she never understood the verse we just read in Scripture. She said it didn't make sense to her. She questioned why didn't God just say, "I am God Almighty" or, "I am Jehovah" or, "I am eternal." She felt that it was just one of those questions that will only be answered in eternity. She said thinking the subject was closed she put her Bible down and got on her knees to pray. She prayed, "Dear Beloved Father, I am overwhelmed as I realize Your greatness. After all, You are Eternal. You are True, Faithful, Light, Love, Almighty, Comfort, God, You are" And at that point she couldn't think of any more descriptions of God. She started again, "Father, You are... You are... You are!" And then she felt at peace because she realized that simple phrase was the grand total! "God, You are!" And she said she cried with a new appreciation as she understood to a small degree what God was saying, when He told Moses, "I Am."

The answer God gave Moses was so simple and yet so profound. And this is how God is. He has promised in His Word as spoken through another prophet, Jeremiah, in the 29th chapter the 13th verse, "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart."

God honors that and He has done so over and over again.

(Illustration of Neil Frank and his search for God)

A meteorologist named Neil Frank attended church in Miami with his wife and 3 children. As they came out of church on a particular Sunday he met a friend who asked him, "Neil, what are you doing here?" He thought about that for a minute and then he said, "We have small children and we feel it is important they be in Sunday School." Then his friend asked, "If there is something here for them, don't you think there might be something here for you also? I know you love golf and if there isn't something here for you, why don't you go to the golf course on Sunday mornings?" He didn't answer but this made him angry. His wife taught Sunday School and they were active in the life of the church and how dare this guy to question his church commitment. A little later in the week when his anger had subsided he began to think about this. After all, he reasoned, "I am a scientist and I have been taught to search for the truth. So he determined to find out what he believed and he made a commitment to spend at least one hour a day in the next 6 months researching the existence of God. His effort was to prove there was no God so he could go on the golf course on Sunday without his conscience bothering him. One hour a day became two, three, four, and even six or eight. His first determination was that he didn't understand the problem of sin. So when he discovered that even though he was a very moral man, he was still a sinner, he discovered that he needed a relationship with God. In his quest for answers he kept running into who Jesus

Christ was. All of this frustrated his intellectual mind and so one morning in complete desperation he did a completely unscientific thing. He ~~said~~ confessed to God that he was a sinner and accepted Christ as his saviour. And he said that as he read his Bible that night he read with new vision for he had answered the question about the existence of God.

This is what Isaiah was pointing out in this Scripture. He didn't have the complete answer because Jesus Christ had not yet appeared on earth. But he was saying "They who wait upon the Lord," or those who expectantly look for the evidence of Him; "shall renew their strength," or, shall have renewed strength for life; "they shall mount up with wings like eagles," like the strength exhibited by this mighty bird, these people who expectantly look for God, "They shall run and not be weary and they shall walk and not faint," As they go through each day of their daily lives, living or moving through it is what the running and walking actually mean, they will not get bogged down because of it, because God will sustain them and keep them. Time does not permit us to go into infinite detail about "Who He Is." The real answer to that question about God, is to look at Jesus Christ ~~for~~ and in Him, God answered all questions about Himself. He is the author and finisher of our faith. He is the One who revealed God completely. Who Is He? He is the "I AM", He is the alpha and omega, the beginning and the end, the first and the last.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor January 19, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: John Penrod, Doug Vensel

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ORDER OF WORSHIP 11:00 A.M.

Prelude "Chansonette"
Chiming of the Hour
Announcements
Congregational Greeting
Joys

*Processional Hymn No. 353 "God the Omnipotent"
*Ascription
*Exhortation
*Confession (In Unison) "Almighty God, we know of your love by your gift of love Jesus. We know your love also by your tolerance of our misdeeds and sinful natures. Too often we have turned from you, and have sought the things of this world. Our lives have been centered around ourselves, and our own little worlds. Purify our hearts and our minds, and let us have your cleansing and forgiveness. These things we ask in the Saviour's name"..... Amen

*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord
People - And blessed be His glorious name forever.

*Gloria Patri - page 142
Hymn No. 414 "Father, I Adore You"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer
Offering .Meditation on "Blessed Assurance"
Offertory

*Doxology - page 382
Anthem: "You Were Bought With a Price" (flute accompaniment)
Scripture: Psalm 139: 1-16
Sermon: "His Traits"

*Closing Hymn No. 21 "Love Divine, All Loves Excelling"
*Benediction
*Closing Chimes
Postlude "O Magnify the Lord"

===== *Congregation Standing =====

The beautiful flowers on the altar have been placed by Ruth Davies in loving memory of her "sister June."
Mrs. Grace Gillen will greet the congregation at the door this morning.
Ushers for today are Rob Vinroe, Bob Dellen, Randy Dellen and Kevin Snyder.
Nursery will be provided today by Cathy Sheppeck.
Robert Dellen and Bill Pflugh will be visiting the hospital this week.

> Attendance last Sunday was 134 with 14 visitors.

> Hospitalized: Beryl Cook and Sue Gamble in BMH. *LEAH FREAN*

MONDAY - Volleyball 6:30 - 9:30

TUESDAY -

WEDNESDAY - Special Olympics 7-9

Girl Scouts 6-8

THURSDAY - Choir Practice 7:00

Basketball 7-9

> NOMINATIONS for Elders and Deacons are being taken during the month of January. Put your nominations on a slip of paper and drop in the offering plate, or take them to the office.

> SWEETHEART DINNER has been set for February 14th at the Quality Inn. If you would like to help with the plans please contact the office. More details will be forthcoming. If you have some games for the evening, please let the office know.

> CONGREGATIONAL DINNER is set for February 2nd at 5:30 P.M. in Rehoboth Hall. This is the hands of the Lay, Life and Work Committee. Bring a tureen, table service, and come join the fun, fellowship and all around good time with your fellow members.

MARY MARTHA CIRCLE will hold a brief meeting immediately following the service today in the Library.

> A Seminar on living a more Spiritual life is scheduled to begin January 27 at 7:00 P.M. It will be held on 5 consecutive Mondays, ending February 24th. There is no charge, but a free will offering will be received to defray expenses. This will be a beneficial and informative subject matter to improve our Christian living. Come and be a part of this.

The movie Prodigal will be shown at the Convocation Center at the BCCC on February 4th at 7:00 P.M. This is being sponsored by the Outreach Club. This is a Billy Graham movie.

VBS material preview in Rehoboth Hall February 13th - 9:30 a.m.

Community Bible Church - Sagamore, Pa. - January 24, 1993

Prelude

Greetings/Joys/Announcements/Prayer Requests

Call to Worship:

BUT THE LORD SHALL ENDURE FOREVER: HE HATH PREPARED HIS
THRONE FOR JUDGEMENT.
AND HE SHALL JUDGE THE WORLD IN RIGHTEOUSNESS, HE SHALL
MINISTER JUDGEMENT TO THE PEOPLE IN UPRIGHTNESS.
THE LORD ALSO WILL BE A REFUGE FOR THE OPPRESSED,
A REFUGE IN TIMES OF TROUBLE. Psalm 9:7-9

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Psalm 139:1-16

Sermon: "His Traits" - St. Paul's Butler, January 19, 1986

*Hymn

*Benediction

*Postlude

MAGLE FAMILY

WALKER FAMILY

CHARIS
CONNIE

TOM

CATHY -

Scripture: Psalm 139:1-16

(Ilus of Baptism & "I Believe")

Wat is it U Bliev 2day? If suml wer 2ask U about G &
wat U Bliev about Him, wat wud U say?

(Ilus busnesmans remarks bout Xpians)

(-ys=wat duz Xp tel us about G?)

That las remark is debatbl bout evrl Bliev in God

At latr date wil Bgin study Doctrin Js Xp & 4now we

R lk at G & things can lern bout Him

During corse sevrl wks study wil oft spk of Js Xp &

perhaps feelings of busnesman wudB expres by sum us

But imposibl 2 spk bout G, w/o bring Js in2 convers

2 Underst G mus lk at +His Traits

Webstr=A disting charactristic, or quality; especily of

personality

I'm sur all us herd of=Atributes of G, & brk dwn in2

shirtsleev Eng thoz Atts of G, R His Traits,

they R thoz disting qualtyts/charactristics wh sho

His persnalty

They the things wh mak G distinct & unique

Suml sed, G has 1M atts, or Traits, but dont panic & hed

4exits, w not go2 covr all them, just bout 999 them

It may welB G has 1M atts, perhaps 10M, or 1 mil, no

mak dif

But G duz hav 3 Main Traits wh ~~xxxx~~ all othrs includ

Thez 3 Traits R affirm His Word, ovr & ovr & Dav Psalm

139 giv us thez 3main 1's

He writ=vss 1-6=Here C 1st Trait wh cal=OMNISCIENCE

Omni=All; Science cum fr/Latin root mean=Knowledge

Dav say G all kno, kno evrthin

word no fnd Scrip, but alud 2 varius scrips & thez

2 His All Knowledge

Js sed, bout sparrows; hairs on hed

Prophs of Isa, Jer, Ezek etc R cum tru & sho=All Knowle

G knows wat wil hpn in future & can read=Dan, Rev.

Dav so ovrrwhelm by this say=Vs 6, READ

Then ask quest-vs 7 READ

He ask, wher can I go 2get w y fr/U God?

then 2sho imposibilty of task writ=vss 8-11=READ

In ea/evry circum G present & ther actul no plac 2

hide fr/Him, or get way fr/Him

Here Dav say=G is OMNIPRESENT

Omni=All; Present=Evrwher, entirly present

as humns we limit by time/spac & phys impos 2B 2plac

at 1 time, At least that w clerks tel us in stors

wen in hurry & wait long line

As humns then hav tend 2think wat impos 4us also impos

4 God

May think G spred out, part here, part ther, etc.

But such is not case

G, simpli Bcuz He G, can & duz exist totally/completely 2/
in all plac at 1 & same time
Hard as may B comp, nevrles, G All Present, presnt evrwh
Dav continu sho amaz bout G & writ=vs 12
this Trait elab in Rev=in eternty ther no day/nite
G is Lite & no need mor
D writ discovry of G=vss 13-16
B pt out wen microscopic blob G knu Him & wel awar
He create him
vss 15-16=here pruf agin Abortin=Wn duz lif Bgin?
at conceptin & G say this here
Dav say=G is OMNIPOTENT=Omni=All; Potent=Powrful
G can do anythin want 2do
Mt angel tel Mary=W/God all things posibl, & this
statmen cannot B made of any othrs
But as G can do anythin, ther things cannot do
Duz snd strang? G canot sin or B tempted; 2do so wud
mak Him lik us=Exmpl Js/Satan & sin, temptatin
Js was G in flesh & had yield wud B equl 2us & ther
no need of G
All thez Traits lump 3catgory=Omniscient, Omnipresent,
Omnipotent.
Theoslogins say=Grn of B; Forc of Lif; Princpl of lov;
Ultimat realty; etc=but wat try 2say?
languag simlar 2sum othrs lak clarty read bout
(Ilus lettrs 2Welfar Dept)
Try 2sort out this typ think can B very confus & amusi
But G made self perf clear concern self in Word
solutin agin concern His Traits fnd in Bibl
Thruout Word can find G spk self 2sho man He is=Omni-
scient; Omnipresent; Omnipotent
Brief exmpl=Isa 42:8
I say ther no Being anywher 2B evn considr as god
He all powerful; He all knowing; He a3l present
wen considr fr/stanpt our very smal insignif littl
livs we mus ask as Dav did nothr Ps=& wat is man tha
Thou art mindful of him?
(Ilus Ray Stedman & Isn't It Odd)
Isnt it odd? Why wud G care bout puny littl man?
Answer=Bcuz His luv & here wher Js Xp cum in 2 discuss
bout God
It was absolutely necesary 4 Js 2cum 2erth Bcuz only
way G cud sho man who He was
Js sed=If ye hav seen Me, ye hav seen the Fathr
Js showed us G
By His living, by His suffring/deth, & by His resurecti
fr/grav He sho us G completly & His Traits.

Scrip: Psalm 139:1-16 - "His Traits"

us baptism & "I Believ")

WAT IS IT U BLIEV 2DAY??

IF SUMONE WER 2ASK U BOUT G, & WAT U BLIEV, WAT WUD U SAY????

(ILUS BUSNES MAN & REMARKS BOUT XPIANS)

(ILUS FR/BKLET=WAT DUZ XP TEL US BOUT G? - RADIO BIBL CLASS)

LAS REMARK DEBATBL BOUT EVRONE BLIEV G

IN NEAR FUTUR WIL LK DOC OF JS XP, BUT NOW WIL LK AT G & THINGS
CAN LERN BOUT HIM

DUR THIS TIM WIL OFT SPK OF JS XP & IF BLIEV LIK BUSNESMAN,
WE MUS KNO IMPOSIBL 2SPK BOUT G & NO BRING XP INTO CONVERS
2UNDRST G, MUS UNDRST "HIS TRAITS" - THIS WE SPK ON 2DAY

WEBSTR: A DISTING QUALTY OR CHARACTERISTIC, ESP OF PERSONALTY

G'S TRAITS R HIS ATTRIBUTES - HIS PERSONALTY & THEY MAK G
DISTINCT & UNIQUE

SUMONE SED=G HAS THOUS ATRIB - NO PANIC, NO COVR ALL, JUST 989

WHETHER G HAS THOUS, WE NO KNO, BUT THER 3MAIN ONES AFIRM OVR/OVE
IN HIS WORD

DAV WRIT PS 139 & HE GIV US 3MAIN TRAITS OF G

VSS 1-6=OMNISCIENCE

OMNI=ALL, SCIENCE=LATIN ROOT MEANS - KNOWLEDGE

WORD NOT FND SCRIP, BUT SHOWN SCRIP

JS TEL OF SPAROWS, PROPHS ISA, JER, ET ALL - FUTUR, G KNOWS ALL

VS 6=DAV OVRWHELMED

VS 7=HOW CAN I GET AWAY FR/YOU???

VS 8-11=SHO IMPOSIBLTY OF TASK GET WAY FR/G

G IS OMNIPRESENT - OMNI=ALL, COMPLETELY, ENTIRLY PRESENT

IMPOSIBL UNDRSTAN G EVRWHER, BUT HE IS G & CAN DO

VS 12=DAV PT TRAIT ELAB BK REV-G IS LITE & NO NEED OF LITE

W/HIM - ETRNTY, THER WILB NO NITE

VSS 13-16=DAVS DISCOVERY OF G

B4 MICRSCOPIC BLOB, G KNU HIM

ABORTIN WRONG=VSS 15-16 - READ

DAV SAY HERE, G IS OMNIPOTENT - OMNI=ALL, POTENT=POWERFUL

MT WRIT ANGL SAY MARY=W/GOD ALL THINGS R POSIBL

G CAN DO ANYTH, BUT ALSO CANNOT DO CERT THINGS

HE CANNOT SIN=EX JS & SATAN

OMNISCIENT - OMNIPRESENT - OMNIPOTENT - THEZ MAIN TRAITS OF G

THEO SAY=GRND OF BEING: FORCE OF LIF: PRINCIPL OF LUV: ULT REALTY

WAT THEY SAY?? SIMLAR 2LAK OF CLARITY 2DAY

(ILUS WLEFARE LETTRS RECEIVED)

THROUT WORD G MAK SELV PERFECTLY CLEAR - ANSRS FND BIBLE

EX G SPK OF SELF - ISA 42:8 - ALL KNO, ALL POWRFL, ALL PRESENT

DAV ASK NOTHR PS - WAT IS MAN THAT THOU ART MINDFUL OF HIM???

(ILUS RAY STEDMAN QUOTE)

ISN'T IT ODD?

WHT WUD G CARE BOUT PUNY LITTL MAN??

ANSR: BCUZ OF HIS LUV

HERE WHER JS XP CUM ON SCEN BCUZ ABSOLUTLY NECESARY 4JS 2CUM

ERTH BCUZ THAT ONLY WAY G CUD SHO MAN WHO HE WAS

JS SED=IF YE HAV SEEN ME, YE HAV SEEN TH/FATHER

JS SHOWED US GOD

BY HIS SUFFERING/DETH & BY HIS RESURECTIN FR/GRV,

JS SHOWED US GOD COMPLETELY, & HIS TRAITS

"His Traits"

Scripture: Psalm 139:1-16

(Illustration of baptism and "I believe.")

Down south a man who had been one of the town's most notorious problems came to the Lord and the preacher made arrangements to baptize him. The congregation gathered on the river bank and two deacons and the preacher waded out into the water followed by the man. When the water was about chest deep, the deacons, one on each side of the man, tipped him backwards under the water. ~~xxxxxx~~ They held him under the water and the preacher began to say, "I baptize thee," and before he could finish the man wrenched free of the men and burst to the surface shouting, "I believe. The deacons grabbed him a second time and the same thing happened. Still a third time and he came sputtering to the surface shouting, "I believe, I believe." Finally, the preacher stopped the baptism and asked, "Just what is it you believe brother?" The man said, "I believe these guys are trying to drown me."

What is it you believe today? If someone were to ask you about God and what you believe about Him, what would you say?

(Illustration of businessman's remarks about Christians)

A businessman said, "The trouble with you Christians is that you think too much about Christ and not enough about God!"

(Illustration from booklet, "What Does Christ Tell Us About God?," from Radio Bible Class:

It is popular to say you believe in God. The trouble is, most people leave it at that. They don't want to go any further. They don't like it when someone suggests they are lost and without hope in the world if they do not also believe in Jesus Christ as the Son of God as their personal Savior.

Why do Christians make so much of Jesus Christ? Couldn't they just talk about God and leave Christ out of it? After all, just about everyone ~~xxxx~~ believes in God."

That last remark is debatable about everyone believing in God. ~~xxxxxx~~
~~xxxxxx~~ ~~only~~ ~~part~~ ~~of~~ ~~what~~ ~~the~~ ~~author~~ ~~states~~ ~~is~~ ~~that~~ ~~we~~ ~~must~~ ~~point~~ ~~out~~ ~~that~~ ~~it~~ ~~is~~ ~~im~~ ~~possible~~ ~~to~~ ~~talk~~ ~~of~~ ~~God~~ ~~without~~ ~~bringing~~ ~~in~~ ~~Jesus~~ ~~Christ~~ ~~into~~ ~~the~~ ~~conversation~~

At a later date we will begin a study on the Doctrine of Jesus Christ and for now we are looking at God and the things we can learn about Him. During the course of our several weeks study, we will often speak of Jesus Christ and perhaps the feelings of the businessman would be expressed by some of us. But it is impossible to speak about God without bringing Jesus Christ into the conversation.

To understand God, we must look at "His Traits." Webster tells us that a trait is: "A distinguishing quality or characteristic, ~~or~~ especially of personality." I'm sure all of us have heard of the "Attributes of God." But just what are "His attributes?" Breaking it down into laymen's language, the attributes of God, are "His Traits." They are those distinguishing qualities, or characteristics which show us His personality. They are the things which make God distinct and unique.

~~In this~~ Someone has said that God has a thousand attributes, or Traits.

But don't panic and head for the exits. We are not going to cover all of God's Traits. Just about 989 of them.

It may well be true that God has a thousand attributes, and perhaps He has ten thousand, or one million. It really doesn't make that much difference. I believe that God has three main "Traits" ~~xxxxxx~~ and these are affirmed over and over in His Word. It is from these three main traits that we can show offshoots of lesser importance. David writing in this 139th Psalm gives us the three main Traits of God.

David writes, (read verses 1-6). In these verses we see the first "Trait" of God, which is called, "Omniscience." That word is made up of two words. "Omni" which means "all" and the word "Science" which ~~xxxxxx~~ comes from a Latin root meaning, "Knowledge." So David is saying that God has "All knowledge." That means He knows everything. The word itself is not found in Scripture, but it is shown in various Scriptures which point to God's "All Knowledge." Jesus said that God knew when one sparrow fell to the ground and that the hairs of our heads are numbered. The prophecies which men like Isaiah, Jeremiah and the others gave far ahead of their coming true, also help to prove the "All Knowledge" of God. God knows all that will happen in the future and He has shared these events in His Word through the books of Revelation and Daniel, along with Ezekiel. David was so overwhelmed by the fact that God knows everything he wrote in the 6th verse, "Such knowledge is too wonderful for me, I cannot attain to it."

Then David asks the question, "Whither shall I flee from Thy presence?" He is asking, "Where can I go to get away from You God?"

Then to show the impossibility of that task he writes: (read verses 8-11.) In each and every circumstance God is present and there is actually no place to hide from Him, or get away from Him. And David is saying that is God is "Ominpresent." Which means, He is everywhere. Again, the word "Omni" means "All" and in this case it means "completely," or, "entirely present."

This "Trait" of God is perhaps the hardest to comprehend. All of us are limited by time and space and it is physically impossible for us to be in two places at one time. At least that's what clerks always tell us in the stores when we are in a hurry and there's a long line. As humans then, we have a tendency to think that what is an impossibility for us, is also an impossibility for God. We may think that perhaps God is spread out so that part of Him exists here and another part of Him exists in the next room and do on. But such is not the case. God, simply because He is God can and does exist totally and completely in all places at one and the same time. Hard as that may be to comprehend, nevertheless, God is "All present," or present everywhere.

Throughout His Word we can find God speaking about Himself to show man that He is "Omniscient, Omnipresent, and Omnipotent." Just one brief example which is found in Isaiah 42:8. Here God says, "I am the Lord: that is My name: and My glory will I not give to another."

God is saying that there is no ~~to~~ other being anywhere to even be considered as god. He is Almighty; He is All Knowing; He is All Present; and He is All Powerful. And when we consider this from the standpoint of our very small and insignificant little lives we must ask as David did in another Psalm, "And what is man that Thou art mindful of him?"

A preacher named Ray Stedman wrote:

Isn't it odd
That a being like God,
Who sees the facade,
Still oves the clod
He made out of sod?
Now isn't it odd?

Isn't it odd? Why would God care about puny little man? The answer always comes back, "Because of His love." And here is where Jesus Christ comes into the discussion about God. ~~Jesus was necessary~~ It was absolutely necessary for Jesus to come to earth because that was the only way God could show man who He was. Jesus said, "If ye have seen Me, ye have seen the Father."

Jesus showed us God. ~~and with His living of human life, He showed us~~
By His living, by His suffering and death, and by His resurrection from the grave He showed us God completely, and "His Traits."

David continues to show his amazement about God by writing, "Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee."

David is pointing out ~~that~~ a "Trait" of God's which is elaborated on in the book of Revelation. That is, there is no need of light with God because He is the light and in eternity we are told there will be no night.

Then David goes on to write about his discovery of God: (read verses 13-16). He is pointing out that when he was conceived, still a microscopic blob, God was aware of him and created him. Here is the argument which points out that abortion is wrong, (Read verses 15 & 16). God knows all about us even when we are being formed as a small microscopic nothing. When does life start? At conception and this is what David is saying. What David is actually saying is that God is "Omnipotent." That means He is "All Powerful." God can do anything He wants to do. In Matthew the angel said to Mary, "With God, all things are possible." That statement cannot be made about any other being.

But just as God can do anything, there are things He also cannot do. Does that sound strange? God cannot sin, to do so would make Him like us. ~~That is why Satan could not get Jesus to sin or be tempted by the allurements he presented to Jesus.~~ God cannot be tempted. That is why Satan could not get Jesus to sin or be tempted by the allurements he presented to Jesus. Jesus was God in the flesh and had He yielded to Satan He would have been completely equal with us and there would be no need of God.

All of the "traits" of God can be lumped into these three categories. He is "Omniscient, Omnipresent, and Omnipotent." Theologians, or those who have made a study of God have called Him, "The Ground of Being, the Force of Life, the Principal of Love, the Ultimate Reality, and so on. But just what are they trying to say? This type of language is similar to some of the lack of clarity we read about elsewhere.

(Illustration of letters received by a welfare department.)

"I am writing the Welfare Department to say that my baby was born two years ago. When do I get my money?"

"I cannot get sick pay. I have six children. Can you tell me why?"

"I am glad to report that my husband who is missing is dead."

"This is my eighth child. What are you going to do about it?"

"I am very much annoyed to have my son branded illiterate. This is a dirty lie as I was married the week before he was born."

"I am forwarding my marriage certificate and three children, one of which is a mistake as you can see."

"Unless I get my husband's money pretty soon, I will be forced to live an immortal life."

"You have changed my little boy to a girl. Will this make a difference?"

"In accordance with your instructions I have given birth to twins in the enclosed envelope."

Trying to sort out this kind of thinking can certainly be very confusing as well as amusing. But God has made Himself perfectly clear concerning Himself in His Word. The solution once again in the subject concerning "His Traits" is found in the Bible.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor January 26, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Doug Vensel, John Penrod
=====

ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
*Processional Hymn No. 335 "Praise the Lord! Ye Heavens
Adore Him"

*Ascription
*Exhortation
*Confession (In Unison) "O God, you gave us a light for
our lives, but too often we still are groping in the
dark. Our lives should be a reflection of that Light,
but instead we are casting shadows of doubt. Keep us
from those things which tend to shake our faith.
Help us to shine forth wherever we are to a world that
badly needs the Light. Take from us all of our sin,
cleanse us, and make us whole, through Jesus Christ
our Lord".....Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 443 "I Need Thee Every Hour"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer
Offering
Offertory
*Doxology - page 382
Anthem: A Piano and Saxophone Duet
Scripture: Matthew 22: 34-40
Sermon: "His Law"
*Closing Hymn No. 547 "The Church's One Foundation"
*Benediction
*Closing Chimes
Postlude
== == == *Congregation Standing == == == ==

The beautiful flowers on the altar have been placed by
Mr. & Mrs. Howard Jaillet in memory of "Mother."
Mr. Art Snyder will greet the congregation at the door
this morning.

Ushers for today are: Dick Mangel, Ed Walker, Dick Dally,
and Don Kingsley.

Nursery will be provided today.

Dick Mangel and Paul Riemer will be visiting the hospital
this week.

Attendance last Sunday was 114 with 7 visitors.

*Hospitalized: Mildred Wiles in Grove City Hosp.

MONDAY - Volleyball
Spiritual Life Seminar begins at 7:00 P.M.

TUESDAY - Basketball 6-8
Fellowship Night of St. Paul's -8:15

WEDNESDAY - Special Olympics
Girl Scouts 6-8

THURSDAY - Basketball 7-9
Choir Practice 7 P.M.

*Nominations for Elder and Deacon will be taken again today.
This is the last Sunday to accept nominations. Take a
minute and write them down on a slip of paper and drop
them in the offering plate or in the office.

*SWEETHEART DINNER has been set for February 14th at the
Quality Inn. The dinner choice is Stuffed Steak Roll
or Baked Chicken. The price of the dinner is \$8.00 each
and you can begin to pay and reserve your dinner now.
Stop in the office or call Ginny. Make plans to join
your friends of the church for an evening of fun.

BENEVOLENCE committee meeting will be held February 3rd
at 6:30 P.M.

CONGREGATIONAL DINNER will be held next Sunday evening,
February 2nd at 5:30 P.M. The Lay, Life and Work
Committee is in charge. Bring a tureen, table service,
and plan now to join in the fun and fellowship. The
entertainment for the dinner is "Mountaintop Experience".

*SPIRITUAL LIFE SEMINAR will begin Monday evening at 7:00
p.m. till 9:00 p.m. Plan to come and join in on a
class that will help each of us with our spiritual life.

Community Bible Church - Sagamore, Pa. - January 31, 1993

Prelude
Greetings/Joys/Announcements/Prayer Requests

Call to Worship:

THE LAW OF THE LORD IS PERFECT, CONVERTING THE SOUL:
THE TESTIMONY OF THE LORD IS SURE, MAKING WISE THE SIMPLE.
THE STATUTES OF THE LORD ARE RIGHT, REJOICING THE HEART:
THE COMMANDMENT OF THE LORD IS PURE, ENLIGHTENING THE EYES.

*Hymn
Offering/Prayer
*Doxology
Pastoral Prayer
Hymn

Scripture: Matthew 22:34-40

Sermon: "His Law" - St. Paul's Butler, January 26, 1986

*Hymn
*Benediction
*Stlude

THOMPSON FAMILY

BILL

CHAS & WALKER FAMILY

JOHN

MATTHEW

VILLETTI

Scripture: Mt. 22:34-40: Sermon: "His Law"

(Ilus Wall st. Jurnal cartun)

MT. 5:48

A COMMAN IS A LAW - 100's WER ST LAWS G GAV 2MAN 2B KEP
JEMS ADD 632 LAWS 4LIV OF LIF BY THAJEMS - MOSAIC CODE
G PERF, GREAT ALL PERF INCLUD MAN & MAN SPOIL THRU SIN & G ENAC L
G CANNOT TOLERAT ANYTH LES THAN PERFECTIN & ALL OTHRS 2B DELT W/
D G EST LAW 2SEET B4 MAN A STANDRD SHUD STRIV 2ADHER TO
P WRIT ROMS 3:23=4ALL HAV SINND & CUM SHORT OF TH/GLORY OF G
ALSO WROT=THE WAGES OF SIN IS DETH 6:23
& SO UNDRST PAYMEN 4SIN IS DETH=SWP FR/G
ONLY NATURL SUMONE WUD ASK JS BOUT RT RELATSHIP W/G
HE STUMP SADS & PHARS & SO READ IN SCRIP = VSS 35-36
VS 37= JS ANSR =THEY KNU IT - EXPOUND HART, SOUL, MINDS
VSs 39-40=lawyr ask one ques 7 got two commandments
JS HAD ANSR & SHO G'S 10 C'S- 1ST 4MANS RELATSHIP TO GOD
LAS 6 MANS RELATSHIP TO FELLOWMAN

HERE IS G'S LAW & 10 C'S WIL ALWAYS B G'S LAW
WAT PURP IS LAW??? TO REVEAL G'S TRU NATUR
READ THEM & WIL C A HOLY GOD, TOLRAT NO SIN
G GAV LAWS TO REVEAL TH/MESIAH TO THEM & JEMS MADE AWAR W/EACH
SAC, SUMDAY G WUD SEND LAM FOR BURNT OFFR
10 C'S REVEAL G'S STANDARD 2LIV BY & SHOWS HOW MAN MISSES MARK
W/ADV JS INTO WORL MAN ABL 2C G SEND LAM 4SAC & THIS MESIAH
10 C'S WER G'S STANDARD POINT TO ONLY ONE CUD KEEP W/OUT SIN

EVE/SEMP: JALOS
BTWL THRU DAV
ISA 60:1

THIS BRING TO XPIAN & TH/LAW OF GOD
TOO OFT DEFIN XPIANITY AS NEGTV & MAK LIST DO'S DON'TS
(ILUS PROF & DESCRIB NEIGHBORS DOG)
TIK OFF WAT DO RITE & DON'T DO WRONG G NO INTEN FOR HIS LAW
LAW STANDARD TO STRIV FOR & NOT WAT MERE MAN CAN POSSBLY DO
NO ONE CAN KEEP LOC'S COMPLETLY - WAT STRIV 4
EXAMPL= 4 MINUT MILE

ABL LIV W/OUT SIN, HE SON OF GOD, BUT SHO US THIS WAT G WANT
& WE SHUD STRIV LIV IT
P TEL US ROMANS 8:3= READ & EXPLAIN
VS 4=INTENT LAW ZLEAD 2RITUSNES & COMPLET IN BLIEVE
NTIC SPIRIT CAP & MEAN H SP
WAT LAW CUDNT DO, JS DID THRU SUFFR/DETH ON CROSS
HIS LAW, G'S LAW GIVN AS STNDARD 4LIV BUT TO COMPLET, G CAM 2ERTH
IN PERSN OF JS XP

JS CAM & SED LAW CUDB SUM UP 2 C'S=VS 3:7 & VS 39
THEN JS WENT BOUT & SHOW BY SACRIFICE 4MANK
(ILUS K & TAK PLAC OF SON)
WE CANNOT LIV UP TO ABSCLUT DEMANS OF LAW & THIS WHY HAV JS AS SAV
THRU HIM WE HAV ACES 2 TH/THRON OF GRAC & WE XXX CAN HAV RT RELAT
SHIP W/TH GIVR OF TH/LAW BCUZ WE HAV BIN JUSTIFYD, OR MADE RT
B4 HIM

HIS LAW IS HIS LUV THRU JS XP

"His Law"

Scrip: Mt. 22:34-40
 (Ilus Wal St Jurnl cartoon=Specil this wk,observ any 8 of 10 comands;Man=ther musB lim 2permisivnes)
 A comandmen is a Law=mor spcif 10 C's r set of Laws givn by G 2man 2B kep
) conten w/this, J's add 632-4liv of Lif by J's
 this Bcam=Mosaic Code, or Law
 fr wat lk thus far, kno G perf, & evrth creat perf
 but man spoil perf thru sin & necessary G enact laws
 This mean G no tolerat anyth les than perf & anyth les than perf musB delt with
 Sinc man sin, turn fr/G, God estab law in odr set B4 man a stndrd wh shud striv 2adher 2
 F writ Rom 3:23-4 ALL HAV SIN & CUM SHORT GL OF GOD
 Also state=WAGES OF SIN IS DETH
 fr this underst no l escap pun 4sin Beuz all sinrs & pric, paymen receiv 4sin=deth, sep fr God
 Beuz man alway quest how get rt relatship w/God, onlly naturl suml wud broach quest w/Js
 Js dumfnd relig ldrs, partic Sadds in prior Scrip Phars want ask quest 2stump & hav disturb quest ask 1 of them lawyr & he ask, vs 36
 Which comand 2 keep, & which 2 ignor? was quest vs 37=this anser totl unexpec
 He no say sumthin alre dy didnt kno
 all them awar they 2luv G w/evrthin had
 Js say=wer 2luv G fr very depths of livs=HART
 wer 2luv Him deeply spirituly=SOULS
 wer 2luv Him w/intelects=MINDS
 & add=THIS IS 1ST & GRT COMANDMENT=vs 38
 they had aks, wat was THE GRTTEST Comandment, here ans
 C Js prob caut lawyr off balanc & whil tak breth & get reddy 2ask furthr, Js add=vs 39-40
 He only ask 4 one & get 2
 Wat Js say no refut, denunc 10 C's, simpl explanatin
 Phars prob no C this lite
 If read 10 C's, find 1st 4=Duty 2 God, mans relatship w/Him
 last 6 spk of mans relatship 2 his fellowman
 This precisly wat Js say thez vss & here we C=G's Law
 HIS LAW has alway bin, alway wilB=10 C's
 Wat then is purpos His Law?
 Anser=2reveal tru natur of G
 How duz 10 C's do this?
 anser=simpl read of them giv pictur of Holy G no tolerat sin any form
 G gav thez laws 2His peop 2reveal Mesiah 2them with ea sac J's made, wer awar lday, sunday, in histry
 G wud send lamb 4burn ofring

10 C's set stndrd 2liv by & reveal nos man mismark 2/ w/adven Js in2 worl man abl 2C G sent Lamb 4a
 sac & He was Messiah One
 So 10C's wer stndrd pt 2only G who cud keep them from sin & this bring us 2 Xpian & law of God
 2oft defin Xpian as negtiv thing, list do's/don'ts
 (T's profesor & one who no sin=was Xpian? Spk of dog)
 tik off wat do rt/wrong no wat G intend 4 His law
 law set 4th as stndrd striv 4, & man can nevr posib do
 No 1 persn cud keep 10 C's, hav all brokn sum/most th
 G kno this wud hapn & this stndrd 2 striv 4 & 2ward
 (exampl 4min mile=& now perhaps 3/4minut mile)
 duznt mean human cum long & keep 10 C's perf, no happn
 only Js Xp abl liv w/o sin & He Son of God
 His purp 2sho stndrd & liv up 2it, demonstrat wat G had in mind wen He gav law
 Apos P tel us=Romans 8:3=READ
 Law cud no sav man, Beuz no liv up 2it completly
 G sent Js in humn body lik us & He G's condemnatin of sin in the flesh
 it was/is impos 4man 2liv up 2law, but G solv prob by send Js, not sinfl body, or body contain sin, but in body lik ours, yet w/o sin conect w/it
 we born in sin, hav sin indwel us fr birth
 dif tween us/J's=this no a fact for Him & P add==
 vs 4=intent of law was 2lead 2ritnes & complet in Blie who walk not aftr things this worl, or desirs of flesh but aftr things of Sp
 Notic word=SPIRIT in caps, indicat ritnes 4thoz seek 2 folo lead of H Sp indwel lif of Blievr
 othr word=wat Law cudno do, Js did by sufr/deth cros
 As sed las wk, try 2kno G we cannot keep Js out pictur
 impertiv Js B includ in pictur ovr & ovr
 his Law giv as stndrd 4liv, but 2complet He cam 2erti in persn Js Xp
 Law sed wat musB dun & how lif 2B liv
 Js cam & sed law sum up 2 Words=Luv G, hart, mind, soul
 luv neighbor as self & then Js sho this by sacrifice (Ilus king & wicked son, tak plac of him)
 we cannot liv up 2absolut stndrds of law & this why hav Js as Saviour
 Thru Him hav aces 2thron Grace & can hav rt relatship w/giver of Law Beuz we bin justified, made just, made riteous B4 Him,
 His Law is His luv thru Js Xp.

"His Law"

Scripture: Matthew 22:34-40

(Illustration of Wall Street cartoon)

A Wall Street Journal cartoon sometime ago pictured a man and his wife reading a church bulletin board which proclaimed, "Special this week, Observe any EIGHT of the TEN COMMANDMENTS." The man turns to his wife and says, "There must be a limit to permissiveness."

A Commandment is a law. More specifically, the Ten Commandments are a set of ten laws given by God to man to be kept. Not content with this, the Jews added 632 laws for the living of life by the Jews. This became known as the Mosaic Code. From what we have looked at thus far, we know that God is perfect and He created everything perfect. But man spoiled that perfection through sin and this made it necessary for God to enact His laws. This meant then that God could not tolerate anything less than perfect and anything which is less than perfect must be dealt with. Since man sinned and turned from God, God established the law in order to ~~present~~ set before man a standard which he should strive to adhere to.

Paul writing about this in his letter to the Romans tells us, "For all have sinned and come short of the glory of God."

He also states, "The wages of sin is death." From this we understand that no one can escape punishment for sin because all of us are sinners. And the price, or the payment received for sin is "death," or separation from God. Because man has always questioned how to get into a right relationship with God, it was only natural that someone would pose the question to Jesus. He had dumfounded the religious leaders of His time, in particular the Sadducees and the Pharisees tried to stump Him by asking a disturbing question. So one of them who was lawyer posed the question ~~disturbing~~ troubling them and we read, "Master, which is the great commandment in the law?"

They wanted to know which commandment they should keep and which of them they should ignore. The answer Jesus gave was probably totally unexpected. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

Now He wasn't telling them anything they didn't already know. All of them were aware that they were to love God with everything they had. Jesus was saying they were to love God from the depths of their very lives, the heart; they were to love Him deeply spiritually, their souls; and they were to love Him with their intellects, their minds. And He added, "This is the first and great commandment." They had only asked what The greatest commandment was and here was the answer. But Jesus probably caught the lawyer at the point where he had taken a breath and was about ready to ask further, when Jesus added, "And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

He had only asked for one and he got two. But what Jesus was saying was not

a refutation or denunciation of the Ten Commandments, but a simple explanation of them. Perhaps the pharisees didn't see this in that light. But if we read the Ten Commandments we find that the first four speak of ~~xxx~~ a man's relationship to God, and the last six speak of man's relationship to his fellowman. This is precisely what Jesus said in these verses. So then we see here "God's Law." And "His Law" always has been and always will be "The Ten Commandments."

What then is the purpose of "His Law?" The first thing is to reveal the true nature of God. And how does the Ten Commandments reveal that nature? We can readily see just by the reading of them that we are dealing with a Holy God. One who will not tolerate sin. God gave those laws to His people to reveal the Messiah to them. With each sacrifice the Jews made they were aware that one day, someday in their history God would send a lamb for the burnt offering. The Ten Commandments set a standard to live by and revealed how man misses the mark. With the advent of Jesus Christ into the world man was able to see that God had sent His Lamb for a sacrifice and He was the Messiah. So the Ten Commandments then were God's standard pointing to the only One who could keep all of them without sin.

This then brings us to the Christian and the law of God. In too many instances we define Christianity as a negative thing. It is made up of a list of not doing a number of things.

(Illustration of professor and questions about one who did good things)
A certain professor teaching a class told them of one who didn't cheat, didn't steal, lived a good moral life, and didn't do things that were wrong. He asked, "Was that one a Christian." All of his class agreed that he had most of the characteristics and was probably a Christian. The professor said, "I have been describing my neighbor's dog."

Trying to tick off what we do right and don't do wrong is not what God intended for His Law. His Law was set forth as a standard to strive for and never as what man can possibly do. No one can absolutely keep the Ten Commandments. We have all broken some or most of them and God knew this would happen. But what He desired was to set before man as a standard to strive for. Perhaps in strictly the human sense it is somewhat like the four minute mile. For years and years the goal of every long distance runner was to break four minutes in running the mile. It was the standard to strive for. Eventually someone did run the four minute mile and now I suppose the 3½ minute mile is the standard to strive for. Now this doesn't mean that a mere human is going to come along and keep all ten of the commandments perfectly. It won't happen. It only happened with Jesus Christ who was able to live without sin and He was the Son of God. His purpose was to show us the standard and live up to it, demonstrating for us what God had in mind when He gave the law.

The Apostle Paul tells this more clearly than anyone else as he writes in his

letter to the Romans. In the 8th chapter, verse 3, he says, "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

He says that the Law could not save man because he could not live up to it completely. But God sent Jesus who was like us in a human body ^{and He} was God's condemnation of sin in the flesh. It was and is impossible for man to live up to the law. But God solved the problem by sending Jesus, not in a sinful body, or a body that contained sin, but in a body like ours, yet without sin connected with it. We are born in sin and have sin indwelling us from birth. But the difference between us and Jesus is that this was not a fact for Him. So Paul adds in verse 4, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

He says that the intent of the law was to lead to righteousness and it is completed in the believer who walks not after the things of this world, or the desires of the flesh, the body. This righteousness is accomplished in us who walk after the Spirit. Notice the word "Spirit" is capitalized which ~~XXXX~~ indicates that this righteousness is for those who seek to follow the leading of the Holy Spirit indwelling the life of the believer. In other words, what the law could not do, Jesus did by His suffering and death on the cross. As we said last week, in trying to know God, we cannot keep Jesus out of the picture. In order to understand and to know about God, it is imperative that Jesus be included in the picture.

"His Law," or God's Law was given as the standard for living, but to complete the giving of His Law, God came to earth in the person of Jesus Christ. The law stated what must be done and how life must be lived. Jesus came and said the law can be summed up in two comandments. The first is to love God with heart and soul and mind. The second is to love your neighbor as you love yourself. Then Jesus went about showing this by His sacrifice for mankind.

(Illustration of king and son, taking his place at execution)

There is a story that a certain king had a son who became the most wanted criminal in all of the kingdom. The king was faced with a horrible problem. He knew the laws ~~xxx~~ had to be upheld by all of his subjects. He also knew that if his son could get away with breaking the law, then anyone could laugh at the idea of justice in his kingdom. So he permitted his son to be arrested, imprisoned, and sentenced to death. But the story goes on that on the day of the execution of his son, the king allowed his son to go free and took his son's place before the executioner. This is what God did. Justice was fulfilled.....you were justified because the King took your place on the cross that the demands of the law might be met.

We cannot live up to the absolute demands of the law, and this is why we have Jesus as our Saviour. Through Him we have access to the throne of Grace and we can have a right relationship with the giver of the Law because we have been justified, or made just, or righteous before Him, "His Law" is His love through Jesus Christ.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor February 2, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Kelly Mangel, David Andrews

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "The Holy Light"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

*Processional Hymn No. 363 "To God Be the Glory"

*Ascription

*Exhortation

*Confession (In Unison) "Our Father, now that we have seen and known the manifestation of your Son and our Lord, we pray that it may become evident in our lives. Refute the prejudice that makes us hate others; upset the selfishness that blinds us to the debt we owe our fellowman; disturb the complacency that keeps us from your service; and cleanse us from all that would offend you. We pray all this in the name of our Lord and Saviour Jesus Christ."
.....Amen

*Kyrle

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 439 "Sweet Hour of Prayer"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: "Alleluia Roundelay"

Scripture: Isaiah 42: 5-9

Sermon: "His Work"

*Closing Hymn No. 409 "Who Is on the Lord's Side?"

*Benediction

*Closing Chimes

Postlude "Unity and Brotherhood"

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mrs. Fern Minehart in memory of Loved Ones.

Mrs. Jane Weichey and Mrs. Ellen Bauer will greet the congregation at the door this morning.

Ushers for today are Marty Henry, Frank Crawford, John Snow and Dan Bosko.

Nursery will be provided today

Lloyd Link and Bob Dellen will be visiting the hospital this week.

Attendance last Sunday was 119 with 8 visitors.

Hospitalized:

> MONDAY - Spiritual Life Seminar at 7:00 P.M.
Volleyball 6:30-9:30

TUESDAY - Basketball 6-8
Fellowship Night of St. Paul's 8:15 P.M.

> WEDNESDAY - Council meeting at 7:00 P.M.
Special Olympics 7-9
Girl Scouts 6-8

THURSDAY - Basketball 7-9
Choir Practice 7:00 P.M. The choir is looking for men to participate in the Easter music. Come and join us for practice and fellowship.

FRIDAY - Recognition Dinner 6:30 P.M.

BENEVOLENCE Committee will meet at 6:30 P.M. on Monday night for a short meeting.

ACTIVITIES Committee will meet today after church for a brief meeting.

> SWEETHEART DINNER is scheduled for February 14th at the Quality Inn. You can make your reservation now as well as pay for your dinner. The cost is \$8.00 per person. The choice of dinner menu is Stuffed steak roll or Baked Chicken. See Ginny in the office to make your reservation. Plan to join in for an evening of fun. Reservation deadline is February 9th.

> CONGREGATION DINNER will be held tonight at 5:30 P.M. Bring a tureen, table service, and plan to come and join with fellow members for an evening of fellowship and enjoy entertainment by Mountaintop Experience. A little business for the evening will be the 1985 Yearbook.

* We have invited Rev. Charles Focht to be with us for dinner this evening and ~~thereby~~ he has indicated he will possibly be here. He will share a brief summary of the seminar he is giving on Monday evenings. Although we have had one session it is not too late to come on Monday and be a part of this seminar. I believe each one who attended the first one will attest to the Sp. content gained from it.

Community Bible Church - Sagamore, Pa. - February 7, 1993

Prelude

G ings/Joy/Announcements/Prayer Requests

Ascription

Call to Worship:

BY THE WORD OF THE LORD WERE THE HEAVENS MADE:
AND ALL THE HOST OF THEM BY THE BREATH OF HIS MOUTH.
HE GATHERED THE WATERS OF THE SEA TOGETHER AS A HEAP:
HE LAYETH UP THE DEPTH IN STOREHOUSES.
LET ALL THE EARTH FEAR THE LORD:
LET ALL THE INHABITANTS OF THE WORLD STAND IN AWE OF HIM.
PSALM 33:6-8

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Isaiah 42:5-9

Sermon: "His Work" - St. Paul's Butler, February 2, 1986

*Hymn

*Benediction

*Postlude

Todd - COMA

/RENE

"His Work" - Scripture: Isaiah 42:5-9

(ILUS KING LOUIS XIV OF FRANCE)

THIS PT SO OFT OVRLKND WEN SPK OF GOD
AS STUDY DOCT OF GOD, LKD ATTRIBS, HIS LAW, & NOW HIS WORKS
TH / CRIP ISA BGIN W/DESCRIP MESIAH
ISA 4VSS DESCRIB AS B SERV BRING MESAG 2HETILES
THIS SCRIP TEL HIS MINSTRY ON EARTH & APPEAR 2ND TIM 2BRING
JUDGMENT

THEZ VSS GIV TOTAL PICTUR G'S WORK

VS 5=HERE IDENT JEHOVAH TH/LORD

GOD IN HEB= YHWH - NO VOWELS & ADD BCUM=Y A H W EH

SACRED WORD 2SACRED 2PRONOUNC BY JEWS

IN OT=JEHOVAH & MEAN TH/ONE UNIVERSL GOD

VS 5B=THIS ONCE UNIVERSL GOD - HIS WORK

VS 5C= TH/WORLD & PEOP IN IT

BREATHE=INTO ADAM,BUT GIV BREATH TO ALL MANK = RUACH HEB,

THIS WHY LIF SO PRECIUS & NO B TAKN LITELY

VSS 6-7=THIS ALMOS IDENTICL 2 ISA 61:1-2 wh/JS RED IN SYNAGOG

1ST START MINSTRY

VS 8A=G IDENT SELF & IDENT BLONG TO NO OTHER

VS 8B=WAT IS GLORY G SPK OF??

HEB=KABOD & MEAN=WEIGHT,HEAVINESS,WORTHINESS =AWSOMNES AS G

VS9=WAT PROPH CUM 2PAS -TH/PROPHS OF MESIAH JS XP

PEO WER 2WAIT 4G'S TIMING - PSED=IN TH/FULNES OF TIM G SENT HI

SON

BUT PROPHS YET 2CUM=RAPTUR OF CH,TRIB,2ND CUM OF LORD,MILENIUM,
& FINAL JUDGEMENT & ETRNTY W/GOD

PEO,GOVTS,ALL WORL IS 2B GIV GLORY 2 GOD

BUT 2OFT REACTIN OF MAN IS OPSIT WAT G DESIRS FR/HIM

(II'S SS TEACHR & ASK WAT G CANT DO - CANT PLEAS EVRONE)

ISA: THIS TH/TRUTH?? LK PROBS OTHERS & ASK - WHY???

WHY G PERMIT THIS??

(EXAMPL JS,BLIND MAN JN 9 Vss 1-2, & JS ANSR VS 3)

EXAMPL WORL C BREVTY LIFE-DETH 7ASTRONAUTS,CHILDREN IN PARTIC

THEY DYD ERLY AGE IN LIF & ASK QUESTS & ANSRS NO CUM EASY

(ILUS EDWARD M. RYAN JR & FAVRITE PRAYR)

GRTEST WORK OF G WAS HIS CREATIN OF MAN,& GRTES WORK FOR MAN=SALV

NO MATTR SHAP,CONDITIN OF BODY,NOR AGE,

WAT MATTR IS LIF CHANG EXFER ACPT JS XP AS L & SAV

HIS WORK HAS BIN MADE MANIFEST IN TH/WORL,& WE R 2CARY IT

2 OTHERS SO THEY MAY KNO HIM & HIS WORKS

"His Work"

Scripture: Isaiah 42:5-9
 (Ilus burial King Louis XIV of France)
 This pt so oft ovrlk wen think/spk of G
 as hav sot study Doct of G lk=Attribut, Law, now=Work
 Al Bibl spk=Hos Work, but choz Scrip proph Isa 42
 C p Bgin describ Messiah & lst 4vss describ as serv
 bring mesag 2 Gentiles
 In this Scrip tel His minstry on erth & apear 2nd
 time 2 bring judgment & thez vss totl pictur G's Wo:
 Verses we lk at 2day elabrat on this, "His Work"
 vs 5a=Here ident=Jehovah L, & actul mean=letrs-YHH
 pronounc=YAH & this sacrd word Jews no pronounc Bcuz
 2 sacred
 Heb alph no contain vowels & interps insert &=YAHWEH
 & this Bcum JEHOUAH
 litrl mean=THE ONE UNIVERSAL GOD
 it is this Suprem G who is=Read vs 5b
 This is Al G who creat evrth & this imp part "WORK"
 But He is also=read vs 5c
 G not only breth in2 nostril Adam, & made liv soul,
 but His breth giv lif 2all mank & His Sp in thoz who
 walk erth
 This no Theo way 2say all peop Bliev/acknowl G
 merly say evrl owe lif/existenc 2 This Alm Being, Who
 responsibl 4very breth they breath
 vss 6-7=this almos iden mesag Js red syn Bgin pub min
 & this fnd Isa 61:1-2vss
 vs 8a=This His ident & Blong 2no othr
 vs 8b=Wat is Glory G spk of here????
 He word=KABOD=weight, hevines, worthiness
 M ans=G's worthines, or awesumnes as G the Alm.
 Si) He so awsum, & only G, He say wil no shar prais
 which 2cum 2 Him, due Him, w/any othr god, idol manmade
 Vs 9=He say wat bin proph B4 wer cum 2pas
 thez wer prophis concern cum of Messiah Js Xp
 all peop had 2do was wait 4this event & othrs 2tak
 plac
 but no only was G bring event 2fruitin, He tel
 thru prophis thing 2hap many distant yrs in futur
 Thez prophis R yet 2B fulfil-lik=Raptur, Trib, 2nd cum
 & Milenial reign of Xp, Final judgment
 G pt all thez out His Word
 As striv underst Works of G, ther many things cud list
 Works of G hav bin dun 2bring Glory 2 Himself, no oth
 Work dun=thru govts; thru natins; thru individs; thru
 homes & famlys, partic marag
 All thez relationships R 2B giv G 1 2 G by any & all
 involv in them
 but oft reactin of man in circums of lif not jus
 exact wat G want from him

(Ilus SS teach & lessns on G's Omnipotence) 2/
 & isnt this th truth?
 Lk rnd probs othrs, or own & ask=WHY??? Why wud G
 permit this 2hap????
 (Ev mp Jn 9, man blind)
 vs 1=discips ask quest????
 vs 3=Works of G made manifest
 How cud G's works be manifest in blind person?
 Duz it mean in ordr unrst G's works I musB blind?
 " " " " " & apreciat gifts of walk,
 talk, or lif itself mus do w/out them????
 Js was say thru thez things can C God at work
 This pas wk many childrn had experienc wh was lst
 4them
 they saw B4 ther eyes livs 7 peop snuf out spl 2nd
 they exper brevity of lif & peop dy at erly age
 all of us hav 2deal w/sumth lik this at sumtim in
 livs & ansers do not cum easy
 R thez lessns 2B lern & underst wat G's works R???
 I Bliev so
 Also Bliev fr thez experienc G try 2get our atentin
 Erthquak gud exampl: wen hapn elsewher no bothr us,
 but wen hit clos home gets our atentin
 I Bliev G try 2tel us get prep, liv lattr times, time
 is short & lif is so brief
 (Ilus Ed. R. an Jr. dy 18, 10mos, 10dys, 6 aftr Xmas 63,
 & prayer favrit of his, by unkno authr)
 Grtest work of G was creatin of man & grtest work G
 did 4 man was 2provid him w/salv thru blud Js Xp
 duznt matr wat shap body in=whthr lame, def, blind,
 c pl anyway, duznt matr how old, or how yng wen dy;
 matrh at birth, teenagr, astronaut, eldrly persn, no
 matr
 wat matr is persn had lif chang exper of accpt Js
 Xp as L & Sav
 G sent Js in2 worl 2giv Self as sac 4all mank
 G cald certin peop who proclaim this mesag & get it
 2 peop
 &lea 1 who hear mesag R 2pas on so all mank get it
 HIS WORK has bin made manifes in worl, in Xp, & in us
 Quest B4 us is=How R we manifes HIS WORK as we R
 bles ea day of our livs?
 R we liv our livs 4 Him & shar this lif w/othrs
 who need 2kno of HIS WORKS?

The floral arrangement on the baptism stand is placed by Dave Krebs in memory of his grandmother Mrs. Grace Riddle.

"His Work"

Scripture: Isaiah 42:5-9

(Illustration of funeral for Louis XIV of France)

At the funeral of King Louis XIV of France, the cathedral was packed with mourners. This king was considered great by everyone. The entire cathedral was dark except for one lone candle which stood at the front and illumined the large casket containing the remains of the dead monarch. At the appointed time, Massillon, the court preacher, stood up to address the assembled throng. As he rose, he reached from the pulpit and snuffed out the one candle which had been put there to symbolize the greatness of the king. Then from the darkness the crowd of mourners heard only four words. "God only is Great."

This is the point which is so often overlooked when we think of speak of God.

As we have sought to study the doctrine of God, we looked at His Attributes, His Law, and now we are going to take a look at "His Work."

All of the Bible speaks of "His Work." But I have chosen as our Scripture portion a few verses from the prophecy of Isaiah as found in the 42nd chapter. This chapter begins with a description of the promised Messiah. In the first 4 verses God describes Him as being a servant bringing the message to the Gentiles. This Scripture tells of His ministry on earth as well as His appearance a second time to bring about judgement. In these verses is the total picture of God's Work. The verses we are looking at as our Scripture for today ~~will~~ elaborate ^{on} this work.

In the 5th verse we read, "Thus saith God the Lord." Here is identified Jehovah the Lord and the actual meaning of this is the use of the letters YAHH. This is pronounced "YAW". This was the sacred word which the Jews believed was too sacred to even pronounce. Since the Hebrew alphabet contained no vowels, interpreters inserted vowels and this word comes out as "YAHWEH," and each place where it appears in the Old Testament it is called "Jehovah." The literal meaning is, "The One Universal God." It is this supreme God who is, "He that created the heavens and stretched them out; He that spread forth the earth, and that which cometh out of it." vs 5b.

This is the Almighty God who created everything there is. This was an important part of "His Work."

But He is also, "He that giveth breath unto the people upon it, (the world), and spirit to them that walk therein." vs 5c.

God not only breathed into the nostrils of the first man, "Adam," and made him a living soul, but His breath gives life to all mankind. And His spirit is in those that walk His earth. Now this isn't a theological way of saying that all people acknowledge or believe in God. It is merely saying that everyone owes their life, their very existence to this Almighty being who is responsible for the very breath they breathe.

Then Isaiah writes in the 6th and 7th verses in which God is speaking concerning His servant. God says, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

Here is almost the same message which Jesus read in the synagogue when He began His public ministry as recorded in the 61st chapter of the prophecy of Isaiah, verses 1 & 2.

Then God says, "I AM THE LORD: that is My Name." God says "The Lord" is THE name by which He is to be called. This is His identification and belongs to none other.

God says further, "And My glory will I not give to another, neither My praise to graven images."

What is the "Glory" which God speaks of here? The Hebrew word for this is "KABOD" and means, "weight, heaviness, worthiness." Thus it means God's worthiness, or His awesomeness as God, the Almighty. Since He is so awesome, and the Only God, He says that He will not share any praise coming to Him, and due Him with any idol or manmade image.

He concludes this brief portion of Scripture with the words, "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."

He is saying that what has been prophesied before were coming to pass. This was the prophecies concerning the coming of the Messiah Jesus Christ. All the people had to do was to wait for this event and others like it to take place. But not only was God bringing those events to fruition, but He was telling through His prophets things which would come to pass in many distant years in the future. These prophecies are yet to be fulfilled. Things like the ~~xxx coming of Christ, the Tribulation, the Rapture of the Church, the Tribulation, the Second Coming of Christ, His millennial reign on earth, the Final Judgement.~~ But God has pointed them out in His Word.

As we strive to understand the Works of God there are many things we could list and name.

The works of God have been done by Him to bring Glory to Himself and no other being; His work is done through governments; through nations; through individuals; and His works are done through ~~the~~ homes and families and particularly through marriage. All of these relationships are to be giving glory to God by any and all involved in them. But often the reaction of man in the circumstances of life is just not exactly what God desires from him.

(Illustration of S.S. teacher and lessons on God's Omnipotence)

A Sunday School Teacher had taught her young children a series of lessons on the all-powerful aspects of God. At the end of the last lesson she asked, "Is there anything God can't do?" ~~xxxxxxx~~ After a long pause, one little boy raised his hand. She thought she had not gotten the lesson across and was disappointed that one of the pupils had an answer.

So she asked disgustedly, "Well, just what is it that God can't do?"
"Well," replied the little boy, "He can't please everybody."

And isn't that the truth? We look around us at the problems of others, or our own and we ask, "Why? Why would God permit this to happen, or take place? An example of this which may appear somewhat removed from this message appears in the Gospel of John in the 9th chapter. There we read in the beginning of this chapter about a man who was born blind. As Jesus was passing by His disciples asked Him, "Master, who did sin, this man, or his parents, that he was born blind?" verse 2.

Jesus answered, "Neither hath this man sinned, nor his parents: but that the
WORKS OF GOD SHOULD BE MANIFEST IN HIM." verse 3.

How could the works of God be made manifest in a blind person? ~~How can the~~
~~works of God be explained in the tragedy which took place this past week which~~
~~is visible for all eyes to see~~

Does this mean that in order to understand the Works of God I must be blind? Does it mean that in order to appreciate the gifts of walking, talking, hearing, or life itself, we must do without them?

Many children ~~saw for the first time this week~~ had an experience which was a first for them. They saw before their very eyes the lives of seven people snuffed out in a split second. They experienced the brevity of life and people dying at an early age. All of us have to deal with something like this at sometime in our lives and the answers to the questions we ask don't come easy. Are these lessons for us to learn and understand just what God's works are?

(Illustration of Edward M. Ryan Jr. who died at 18, 10 months, 10 days of life
A young man named Edward M. Ryan Jr. died at the age of 18 years, 10 months
and 10 days, 6 days after Christmas of 1963. Almost all of his life was
spent battling illness. A favorite prayer of his by an unknown author
speaks of God's Works. The prayer is this:

I asked God for strength that I might achieve,
But I was made weak, that I might humbly obey.
I asked for health, that I might do great things;
I was given infirmity, that I might know what is great.
I asked God for riches, that I might be happy,
But I was given poverty, that I might be wise.
I asked for power, that I might have the praise of men;
I was given weakness, that I might feel the need of God.
I asked God for all things, that I might enjoy life,
But I was given life; ~~that~~ that I might enjoy all things.
I got nothing that I asked for, but everything that I needed;
Almost in spite of myself, my prayers were answered.

The greatest work of God was His creation of man. The greatest work God did for man was to provide him with salvation, through the blood of Jesus Christ. It doesn't matter what shape the body is in, whether the person is lame, or deaf, or blind, or crippled in any way; it doesn't matter how old a person is when they die; whether it is at birth, as a baby, as a teen-ager, as an astronaut, or an elderly person. What matters is that the person has had the life-changing experience of accepting Christ as Lord and Saviour.

God sent Jesus Christ into the world to give Himself as the sacrifice for all mankind. God calls certain people to proclaim that message and get it to the people. And each one of us who hears the message are to pass it on so that all mankind gets that message. ~~The~~ "His Work" has been made manifest in the world, in Christ, and in us. The question before us is, "How are we manifesting His Work as we are blessed with each day of our lives?" Are we living for Him and sharing this life with others who need to know of His Works?

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor February 9, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: David Andrews and Kelly Mangel

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "Teach us Thy Word"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

*Processional Hymn No. 323 "Holy! Holy! Holy! Lord God Almighty"

*Ascription

*Exhortation

*Confession (In Unison) "Loving Father, who gives completely of His love to us, forgive our selfishness. We aren't intentionally indifferent to others. It's just that we are so caught up in our own lives, our jobs, our families, we look at the world around us from down deep in our own little worlds. We do care, but we don't take the time or the trouble to respond in love to the needs around us. Strengthen us to assume the burden of caring. Enrich our lives so we can know the joy of others. Forgive us our short-sightedness so we can try again. In Jesus' name." Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 161 "Breathe on Me, Breath of God"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer

Offering

Offertory "Fairest Lord Jesus"

*Doxology - page 382

Anthem: "Hodie"

Scripture: John 14: 15-26

Sermon: "His Foundation"

*Closing Hymn No. 557 "Christ is Made the Sure Foundation"

*Benediction

*Closing Hymns

Postlude "Lift Every Voice and Sing"

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mr. & Mrs. George Pflugh in memory of Pamela.

Mr. & Mrs. Herb Shearer will greet the congregation at the door this morning.

Ushers for today are Jean Pflugh, Dutch Bowser, Jane Snyder and Linda Shepeck.

Nursery will be provided today.

Rick Vinroe and Kevin Snyder will be visiting the hospital this week.

Attendance last Sunday was 103 with 5 visitors.

Hospitalized: *Theresa Nicholas*

MONDAY - Spiritual Life Seminar at 7:00 P.M.

Volleyball

TUESDAY - Basketball 6-8

Fellowship Night of St. Paul's at 8:15 P.M.

WEDNESDAY - Special Olympics 7-9

Girl Scouts 6-8

THURSDAY - VBS Preview in Rehoboth Hall at 9:30 A.M.

Basketball

FRIDAY - Sweetheart Dinner at Quality Inn at 6:30 P.M.

BFBC in Rehoboth Hall *CAN STILL SIGN UP DAY*

CHOIR is still looking for a few new voices. If you would like to join in the worship service with your voice come join us for practice on Thursdays at 7:00 P.M.

ASH WEDNESDAY service will be at 7:30 P.M. in the Sanctuary. We will observe Holy Communion at the altar.

LOVE LOAVES will be distributed at the Ash Wednesday service.

New brochures concerning the Butler County Citizens for Decency in the fight against pornography are on the table in the Narthex.

The new Daily Bread booklets are in the Narthex.

We will be taking in new members on Palm Sunday. If you or any one you know would be interested in joining the Church please let the Pastor or office know.

The new Yearbooks are out. If you did not get yours you may pick them up in the Narthex. The new listing of the Prayer Chain is in the Yearbook. Please refer to it when calling on the Prayer Chain. This will help avoid some confusion.

RES. THURSDAY LAST

Prelude

Greetings/Joys/Announcements/Prayer Requests

Next Sunday after church - Lunch, Bible Study

Ascription

Call to Worship:

Jesus said: "GO YE THEREFORE AND TEACH ALL NATIONS,
BAPTIZING THEM IN THE NAME OF THE FATHER,
AND OF THE SON, AND OF THE HOLY GHOST:
TEACHING THEM TO OBSERVE ALL THINGS
WHATSOEVER I HAVE COMMANDED YOU:
AND LO, I AM WITH YOU ALWAYS EVEN UNTO
THE END OF THE WORLD.

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: John 14:15-26

Sermon: "His Foundation" - St. Paul's Butler 2/9/86

*Hymn

*Benediction

*Aldude

7000

LA 100

NO 2A

Bom 100

Scrip: Jn 14:15-26 - "His Foundation"

(Ilus Jewish/Prot girls & talk bout God)

2NDST SUBJ CAL=TRINITY DIF AS CHILDEN UNDRST DIF IN RELIG

2DAY LX =HIS FOUNDATION - DOCTRIN OF TRINITY

(ILUS LOUIS EVANS & WAT SAY BOUT TRINITY)

N FIND WORD=TRINITY IN SCRIP -(EXAMPL GARNR TED ARMSTRONG &
WORLD TOMORROW)

RAPTUR NO FND BUT STIL BLIEV AS BIBL TEACH WIL HAEN

OT GEN 1:26 - GOD=ELOHIM - PLURAL & LETUS PLURAL

NOT MOR THAN ONE GOD, -G IN SEPRAT/DISTINCT PERSONS & BIBL PRUV

MT 3:16= JESUS - SP OF G/CAPTILZD - VOIC SPK CAL JS SON/CAP

THOZ NO UNDRST & SAY WORSHIP 3 GODS - JEHOVAH WITNESS

(ILUS PREACHR INTERRUPT BY JEH WITNES DURING SERMON)

TRINITYM MGS DIF DOCTRIN EXPL

JS GAV 1st UNDRST OF TRINTY - MT 28:19

JN 14:16=PROMIS BLIEVR HAV MANFESTATIN OF HIM 4REST LIF

HERE SON - JS, SPK OF FATHR=GOD, & COMF-CAP

VS 17=SP - CAP

VS 26A=EXPL H SP

HERE C ALL THREE MANFES OF G IN ONE - THIS G'S FOUNDATIN

3SCRIPS HELP UNDRST TRINITY

ACTS 5:3-4 H SP WHO IS GOD

ROM 1:7= f_ather who is god

HEB 1:8= A SON WHO IS GOD

FR THIS: G IS ALL FULNES OF GODHED INVISIBL

JS ALL OF GODHED MANIFESTD

H SP ALL OF GODHED INDMEL/ACT ON EA BLIEVR

HARD UNDRST? YES

HARD EXPL? YES - ILUS MAY HELP

(IF MAN FROZN MISISSIPI RIVR & CRAWL ON ICE)

MAY ILUS HOW WE R W/THINGS OF GOD

WE QUES & NO ANSRS & BCUZ NO UNDRST CREEP ALONG IN FAITH

BUT IF ENTRUS TO G,RELAX IN WAT DONT KNO, G WIL REVEAL SELF

2EA BLIEVR & THIS WAT JS SAY IN SCRIP THIS DAY

VS 18=PROMIS INDMEL H SP IS WE WIL RECEIV COMF AS LIV LIF

MATTES NOT WHTHR UNDRST ALL BOUT G, OR TRINITY

WAT MATTER, WE RES IN G'S CARE & SIMPLY TRUS HIM SUPLY WAT

WE NEED IN THIS LIF & IN HIS ETRNTY

ALL OF HIMSELF WIL B REVEALD TO US

Scrip: Jn 14:15-26
 (Ilus Prot/Jew girls conv=Dif ways vote 4 God)
 2underst=Endatin G prob as dif expl/as ilus abuv
 Nатурly mor aspec 2 Doc of G wh/cud study, but will lk
 His Endatin 2day
 His Endatin is Doctrin of Trinty
 (Q. te by D. Wm Evans late dir Dept Bibl Moody B. In)
 Actul word=Trinty no apear Scrip & Bcuz, sum cults say
 ther is no such thing
 as silly as say=No Raptur Bcuz word no Scrip-but spkof
 U may no find word=Trinky, but taut in Scrip & so we
 lk at=His Endatin=The Trinity
 1st mus lk at OT & read ther name mos giv 4 G is plurs
 ELOHIM=is plural & in creatin act G says=LET US=plurl
 Here C 1st time mentin of Godhed, unexpl of corse
 but as Bibl unfol Bcum clear G exist 3 distinc persn
 Not 3 gods, But ONE God=G in 3 sep manifestatins
 NT evidenc shwn Mt 3:16=Read
 1st read of G Sp; then voic & this sho 2 manifests of G
 then ther is Js Himself
 This portin not 2dif 2underst is it?
 But it dif 2 expl rt?
 Bcuz this thoz who no underst, no want 2 say we worsht
 3 gods & Jehovah's Wits partic outspokn bout this
 (Ilus J Witnes & preachr bout Eternl Father)
 Trinty mos dif doctrin 2expl & altho may underst own
 minds, try 2tel suml Bcum dif if no imposibl
 Js gav us 1st underst in Mt 28:19
 then find clear interp this in Scrip Jn 14:16
 Here is prom that wen Js depart, Blievs wud hav manfes
 of Him in livs 4reast of life
 No C Js talk bout Fathr & this of corse is G
 Bcum do talk is Js & He is Son
 & Spk of Sp 2cum/indwel & this H Sp & here R 3 mani
 fests of G=This is His Foundation
 But 2underst mor fully lets lk 2Scrips sho this info
 Acts 5:3-4=this sho Holy Spirit who is God.
 Romn 1:7=this sho a Father who is God
 Heb 1:8=this sho a Son who is God
 we hav all 3 who R co-equal & all exist in Godhead
 from this underst=G is all fulnes of Godhed invisible
 Js is all of Godhed manifest/reveal, or abl 2B seen
 H Sp is all of Godhed indwel/act upon ea Blievr
 Hard undrst? Yes it is!
 Hard expl? prob mor dif than anyth els want expl
 bout G

2/
 So how expl?
 (Ilus man cros Mis Rivr by crawl & coal sleigh)
 perhap this ilus how many us R w/things of G
 we quest & no ansers & Bcuz no underst, we creep
 along w/our faith
 But if only lern 2 acpt wat do kno, & relax in wat
 no kno, entrus 2 G's care, G will reveal self to ea
 Blievr as He desir & this precis wat Js say in Scrip
 Thez part words of Him as read vs 18
 His prom of indwel H Sp is we wil receiv comf need
 as liv this lif
 mattr littl whthr underst all bout G or Trinty,
 wat duz mattr is we res G's care & simply trus
 Him 2suply wat need this lif
 & in His eternty all of Himself wilB reveal 2us.

"His Foundation"

Scripture: John 14:15-26

(Illustration of children talking about church; one Jewish, other protestant)
~~Two seven-year old neighborhood girls were talking together. One of them~~

Two seven-year old neighborhood girls were talking together. One of them was Jewish and the other was Protestant. Their talk turned to religion and the protestant girl asked, "Where do you go to church?" The Jewish girl said, "I don't go to church, I go to a temple. I'm a Jewess." The other girl asked, "A Jewess? What's that?"

"Well," the Jewish girl answered, "you know there are Protestants, Catholics and Jews, but they're just different ways of voting for God."

To understand the "Foundation" of God is probably as difficult to understand, as it is for children to understand the difference in religions. Naturally, there are many more aspects to the Doctrine of God which we could study. But "His Foundation" is the last we will be looking at. "His Foundation," is the Doctrine of the Trinity. ~~xxxxxxxxxxxxxxxx~~ The late Dr. William Evans who ~~taught~~ the director of the Department of the Bible at Moody Bible Institute wrote about the Trinity:

The doctrine of the Trinity is, in its last analysis, a deep mystery that cannot be fathomed by the finite mind. That it is taught in the Scripture, however, there can be no reasonable doubt. It is a doctrine to be believed even though it cannot be thoroughly understood.

- Dr. William Evans, from his book, "The Great Doctrines of the Bible," page 27.

The actual word "trinity" does not appear in Scripture. Because of this there are cults and sects which preach and teach there is no such thing. But this is just as silly as saying that the word "rapture" does not appear in Scripture and since it doesn't it will not take place. The "Rapture" of the church is taught throughout the New Testament even though the word does not appear. So it is with the Trinity. You may not find the word in the Bible, but you will find the teaching of it. This morning we are going to look at only a portion of what the Bible tells us of the Trinity, "His Foundation."

A, we think about seeking to explain the Trinity we must first look at the Old Testament and it is there that we find the name for God is plural. The Hebrew word for God found most frequently is "Elohim" which is plural. In the creation account God speaks and says, "Let us," which is plural. Here we see for the first time the mention of the Godhead unexplained of course, but as the Bible unfolds it becomes clear that God exists in three very distinct persons. Not three gods! But ONE God. God in three separate manifestations. As we turn to the New Testament in the Gospel of Matthew we see the evidence of the Trinity in the Baptism of Jesus as recorded in the 3rd chapter. Here, for the first time we see all three manifestations. In the 16th verse we read ~~xxxxxxvxxxx~~ "And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo, a voice from heaven, saying, 'This is My beloved Son, in whom I am well pleased.'"

Then in Paul's letter to the Romans in the 1st chapter, the 7th verse we read, "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ."

For the moment just forget that Paul mentioned Jesus in the verse. The point he is making is that here is a Father, who is God. So we have seen a Spirit who is God and now a Father who is God. Then we turn to the book of Hebrews and in the 1st chapter verse 8, we read, "But unto the Son he saith, 'Thy ~~th~~ throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom.'"

Here we see recorded ~~that~~ a Son who is God. We have all three who are co-equal and who all exist in the Godhead. From all of this we can understand that God is all of the fulness of the Godhead invisible; Jesus is all of the Godhead manifested, or able to be seen; and the Holy Spirit is all of the Godhead indwelling and acting upon each believer.

Hard to understand? Yes it is! Hard to explain? Probably more difficult than anything else we may want to explain about God. So then how do we handle this part of the Doctrine of God? Perhaps this may help.

(Illustration of early traveler coming to frozen Mississippi River and fear)

An early traveler in the early days of our country was traveling by night and he came to the banks of the mighty Mississippi River. There was naturally no bridge and he needed to get across. It was in the winter and he ~~saw~~ that the river was frozen over, but would ~~it~~ the ice hold him? He decided the best way to cross the river would be to get on his hands and knees and begin crawling across. In that way, his weight would be distributed and if he fell through he could probably catch on to the edge of the ice. Very slowly and cautiously he began to crawl inch by inch. He was about halfway across when he heard the sound of singing behind him. Out of the darkness came a man driving a horse-drawn load of coal and he was driving right onto the ice. The man froze in his crawling and watched as the man confidently drove his sleigh across the river singing merrily as he went. And the ice held him, the ~~sleigh~~ and the horse, the sleigh and the heavy load of coal, and here he was creeping along fearful the ice would not hold him.

This is perhaps an illustration how many of us are with the things of God.

We question and there are ~~no~~ no answers and because we cannot understand all of the picture, we creep along in our faith. But if we would only learn to accept what we do know and relax in that which we do not know, entrusting it to God's care, ~~and His wisdom~~ God will reveal Himself to each believer as He desires and this is precisely what Jesus was saying in our Scripture.

These were His parting words to His disciples and He said as we read in the 18th verse, "I will not leave you comfortless: I will come to you."

His promise of the indwelling of the Holy Spirit is that we will receive the comfort we need as we live this life. It matters not that we do not understand all about God, or the Trinity. What does matter, is that we rest in God's care and simply trust Him to supply what we need in this life and in His eternity, all of Himself will be revealed to us.

First we read of the Spirit of God; then we read of a voice saying, "This is My Son." So there are two of the manifestations, and then there is Jesus Himself, being called God's Son. Now that isn't too difficult to understand but it becomes difficult to explain, doesn't it? Because of this those who can't, or won't understand accuse Christians of worshiping three gods.

The Jehovah's witnesses are particularly outspoken about this.

(Illustration Jehovah's Witness in church heckling preacher about Trinity)

A preacher was expounding of the Trinity one Sunday and a Jehovah's Witness was in attendance. At the preacher spoke of God in three persons the man kept interrupting him. The man said, "You cannot prove that Jesus is the eternal Son of God. He was the FIRST-BORN of all creation, so He could not be deity. The Eternal Father must therefore be older than His Son; and if Christ is not as old as His Father, then He is not eternal, He cannot be God." The preacher pondered what this man said, especially that, "A father must be older than his son." Then he began to answer him, and this is what he said, "While you make such a point concerning an earthly parent, it doesn't apply when we speak of God and I will prove it by your own words. You have just called God 'The Eternal Father.' But how can God be an Eternal Father, without having an Eternal Son. Eternal Fatherhood, demands Eternal Sonship. When did your own paternal parent begin to be your father? At the very moment you became his son and not before. In order for God to be Eternal Father, He must have become that at the Creation and so He has always had an Eternal Son.

The Trinity is the most difficult Doctrine to explain and although we may be able to think it through in our own minds, we may find it difficult to express. Jesus gave us the first understanding of the Three persons in One as we read in the 28th chapter of Matthew verse 19. He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

And then we have the very clear interpretation of this as found in the portion of Scripture we read this morning. In the 16th verse Jesus said, "I will pray the Father, and He shall give you another comforter, that He may abide with you forever."

Here is the promise that when Jesus had departed the scene, the believer would have a manifestation of Him with the believer for the rest of his life. Now we see that Jesus was talking about the Father and this of course is God. The person doing the talking is Jesus and He is the Son. Then He is speaking of a Spirit to come and indwell and this is the Holy Spirit. So there are the three manifestations of God. This is "His Foundation."

But perhaps in order for us to understand this a little more fully, let us look at three other portions of Scripture which give us this information.

You may want to write down these references to study them at another time.

In the books of Acts, chapter 5, verses 3 and 4. "But Peter said, 'Ananias, why hath Satan filled thine heart to lie to the Holy Spirit, and to keep back part of the price of the land? While it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.'"

The significance of these verses is that it shows a Holy Spirit who is God.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor February 12, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolyte: Kelly Mangel

ORDER OF WORSHIP 7:30 P.M. 287-2757

Prelude

*Processional Hymn No. 588 "In The Garden"

*Ascription

*Call to Worship:

Pastor - When thou givest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed. Go out into the highways and hedges, and compel them to come in, the Lord wants His house to be filled. Come, let us worship God!

People - He created the world and everything in it. He created me.

Pastor - Let us celebrate the Good News together.

People - God has come in Jesus Christ, to reconcile and make new.

Pastor - Let us feast at His table!

People - He calls us to share and celebrate His presence; to love and serve others; to proclaim life through Him.

Pastor - Let us come to Him in confession!

*Prayer of Confession (In Unison) "Almighty God, like the disciples we have made promises we have not kept. We confess to You our frailties, our doubts, our fears. We are driven by dreams and ambitions, confused with cares and concerns. We are ruled by our motives and desires. Hear us as we come seeking Your cleansing and forgiveness. This we ask in the name of our Saviour, Jesus Christ"..... Amen.

*Assurance of Pardon:

Pastor - God makes new, for God is love. There is no fear in love, but perfect love casteth out fear, because fear hath punishment. He that feareth is not made perfect in love. We love Him because He first loved us, and part of that love was and is forgiveness. Amen.

Pastor: Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you." He did this and calls us His friends. Let us share that friendship with the giving of what we have.

Offering

Offertory

*Doxology -page 382

Communion Hymn No. 30 "Break Thou The Bread of Life"

Consecration and Institution of the Elements

Distribution of the Bread and the Cup

*Prayer of Thanksgiving

Anthem: "You'll Never Walk Alone"

Scripture: John 6: 30-40

Sermon: "Heavenly Bread"

*Hymn No. 256 "The Old Rugged Cross"

*Benediction

*Postlude

***** *Congregation Standing *****

Elders and Deacons will be Ushering as well as serving communion this evening.

Yearbooks and Daily Bread Booklets are in the Narthex.

Easter Egg order forms are due back to Helen Riemer or

Ginny Mangel on Sunday. Please give this your attention.

Moody Bible Conference will be held again this year at the end of May. Any Laymen wishing to attend, please let the office know. Time is drawing near to send in the registrations.

Please use the new Prayer Chain listed in the new Yearbook to avoid confusion. Also refer to it for the new committees that are functioning for 1986.

> SWEETHEART DINNER is this Friday at the Quality Inn. If you would like to go, please let the office know before Friday morning. We have 47 presently going, and are looking forward to a great evening of fun and fellowship with fellow members. Dinner is at 6:30 P.M.

Mr. & Mrs. Chester Stauffer will greet the congregation at the door this evening.

Nursery will be provided tonight by Beth Tait.

> Hospitalized: Mrs. Tresa Nicholas at BMH.

CHOIR PRACTICE will be Thursday at 7:00 P.M.

LAYMEN'S DINNER will be held February 20th at 6:30 P.M. at St. Paul's U.C.C. in Connoquenessing. They will observe Youth Night. The tickets are \$4.00 and may be purchased from Jake Harmon.

EASTER EGG ORDERS EXTEND ONE
WEEK/NEED TO BE IN FEB. 23.

Community Bible Church - Sagamore, Pa. - July 25, 1993

Prelude

Greetings/Joys/Announcements/Prayer Requests

VBS - THIS WK - 6:30 - 8

CUPS/HARKINS/COOKIES

9.-PICNIC SAT MORN. HOT DOGS/RUNS/CHIPS

WRAPPED CANDY

SUN - CH 10:30 - AFTER DIVINITAS CRAFTS

COOKIES/COFFEE/PUNCH.

Ascription

Call to Worship:

OUR SOUL WAITETH FOR THE LORD: HE IS OUR HELP AND OUR SHIELD.
FOR OUR HEART SHALL REJOICE IN HIM, BECAUSE WE HAVE TRUSTED
IN HIS HOLY NAME.

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: John 6:30-40

Sermon: "Heavenly Bread" - St. Paul's Butler, 2/12/86

The Lord's Supper

*Hymn

*Benediction

Postlude

BIL -

HELEN - SURGERY

BEV & FAMILY

BRIANNA -

MRS. FISHER

ROBBIE & ZACHARY

ISITES BIN IN WILDRNES & ON MCY FOR ONE MONTH

BGAN GRUMBL/COMPL BCUZ NO HAD WAT FELT PROPR FUD AS

HAD IN EGYPT

LORD PROMIS WUD SEND MEAT IN EVE & BRED IN MORN

PRAD EX 16:14-18

LR FED & HAD ENUF

(BACK TO JN 6)

SCRIP: JOHN 6:30-40; SERM: "HEAVENLY BREAD"

JS MIRAC FED 5M W/5SMAL LVS, & 2SMAL FISH
EVE DISCIP CROS SEA 20THR SID 2 CAPERNUM
NEX DAY PEO BGIN LK 4 HIM & WEN SAW ONLY SMAL BOAT THER,
SURMIS WENT OTHR SID & CAM OTHR SID LK 4HIM & WEN FND HIM
VS 25=ask him questin
VS 26=NOT ANSR THEY EXPEC
VS 27=ADVICE JS GIV THEM
VS 28=NATURL QUESTIN
VS 29=TH/ANSR IS SIMPLY 2BLIEV
VSS 30-31=WAT SAY NO COVR WAT REALY HAPPEN
EXAMPL IN EXODUS 16:14-18 - (READ THIS)
JEWS WER ALWAY LK 4SIGN ORDR 2BLIEV
SEEM THINK G'S PLAN 2C & BLIEV
INSTED-HIS PLAN IS 2BLIEV & THEN C
THEZ JEWS LIK THOZ WILDRNES-ASK JS PRUV IF U R TH/MESIAH AS
FROM
(ILUS RABINIC BLIEF MESIAH 2CUM DO GRTR WORKS THAN MOSES)
IT WAS BLIEV POT MANNA HID IN ARK IN 1stTEMPL & WEN TEMPL DESTROY
JER HID & WUD PRODUC AGIN WEN MESIAH CAM
THUS JEWS CHALENG JS PRODUC SUPRNATURL BRED PRUV LEGIT MESIAH
JS TAK REG BRED & PERFORM MIRACL ,BUT NOT SUPRNATURL ENUF
VS 32=JS TOL NOT MOSES,BUT G GIV MANNA
VS 33=AS G GAV MANNA,SO WUD GIV BRED FR/HVN
VS 34=PEO HUNGR 4 BRED G CUD GIV
COMON PEO KNU SUMTH SPECIL BOUT JS & IN SIMPL TRUS ASK BRED
VS 35=MANNA WAS STOPGAP MEASUR GET PEO THRU WILDRNES
ARIV FROM LAND,NO NEED MANNA
JS IS PERM SOLUTIN FR/G 4LIF & WEN SUMONE XXXX HAV RT RELAT-
SHIP W/HIM,IT FIND SATIS NOT TEMP,BUT SATISFACTIN EVRLASTING
W/OUT JS LIF MERLY EXISTENC, W/HIM HAS MEAN & PURP
GIVS LIF JUS AS BRED/WATR R ESENTILS 4LIF,SO IS RELATSHIP W/J
IN CAPERNWHER JS SPENT MUCH LIF,WAS DESTROYD
IRCNIC,LINTEL OVR DOR DISVOR & CARV ON IT,POT OF MANNA,W/FLOW
PATTRN VINE LVS,& CLUSTRS OF GRAPES
PEO SAW HIM & NO BLIEV & JS SUMUP IN VS 40
(ILUS SUNDHAR SINGH & GOSPL JN PASS OUT ON TRAIN)
G BROT THIS BOUT BY WORDS-I AM TH/BRED OF LIF
HE HAS ANSRD EA/EVERY HAPT THOZ TRULY SEEK FUD 4THER SOULS
JUS AS G GAV MANNA IN WILDR SO CONTINUES GIV BRED 4ALL TIME
SP BRED IS JS XP & JS SUMUP IN VSS 47-48 THIS CHAP

"Heavenly Bread"

Scrip: Jn 6:30-40
Js fed 5M mirac w/2fish & 5loavs
then cros Sea 20thr side,peop lk 4 Him nex day,no
find & only 1 boat,so cum ovr 2 Caprnaum & ask=
vs 25B
vs 26=Js giv anser
vs 27=He advis 2seek things of God lead evrlast life
vs 28=how cud they do this?
vs 29=His anser,2 Bliev in Him
vss 30-31=ask Js 4 sign as 4fathrs had in wildnes
in Wildnes Isites had bin on mov only 1 month &
grumbl not propr fud lik had in Egypt
G send quails,meat in eve & Manna in morn
Ex 16:14-18=READ THESE
They wer fed & had enuf,but Jews wer alway lk 4 sign
in ordr 2Bliev
Seem 2think G's plan was 2 See & Bliev,
insted-it Bliev & then See
Jews quest Js wer of same stripe & say=Pruv it
Truv U Mesiah as promised
Strong Rabinic Blief Mesiah 2cum was 2do grtr work
than Moses
(Read quotes of this by Rabbis)
It Bliev pot manna bin hidn in ark in 1st templ & wen
templ destroy,Jeremiah had hidn it & wud produc wen
Mesiah came
So Jews chaleng Js perform supnaturl bred 2prov who
was,& iff He legit Mesiah
Had seen tak reglr bred & perform miracl,but that
not supnaturl & giv no pruf
vs 32=Js tol them not Moses,but G giv manna
v. 33=As G gav manna,so wud giv bred from hvn
vs 34=peopl say giv us this bred
They earnestly seek & knu G was go 2anser unicu way
& Js seem 2B anser
vs 35=Js say He Bred of life & this 1st of I AM'S
thez pt 2 Js as not jus temprary solutin probs of lif
Manna in wildnes jus stopgap measur G use 2get Isites
thru wildnes & in2 prom land
Aft ariv,no furthr need of it
Js is permnent solutin 4lif & lnce persn hav rt re-
latship w/Him,find satisfactin not temprary, but
perment
w/out Js lif jus exist,& w/Him lif has mean/purpo
Js giv lif&jus as bred/watr R esentil 4lif & so is
a relatship w/Him
The syngog in Caprnum wher Js spend much time was de-
stroy & lintel bin dug up

on Lintel carv pot of manna, patern flowing vines,
w/clustrs of grapes

Ironc Js spok here of manna & bred of life

But peop had seen & no Bliev

Js sumup wat say in vs 40=Read This

(Ilus Sundhar Singh, gospl Jn & vs 35 chang man life)

G brot this bout w/words=I AM BRED OF LIFE

He has anser hungr ea/evr hart of thoz who truly
seek fud 4their souls

Jus as G gav manna in wildnes,so continu giv manna
in worl 4 all time

But that Sp bred is Js Xp & Js sum up in vs 47-48
this chap=READ THESE VERSES

"Heavenly Bread"

Scripture: John 6:30-40

Jesus had miraculously fed five-thousand people with 5 small loaves and two small fish. Then that evening He and His disciples had crossed the sea to the other side to Capernaum. The people began looking for Him the next day and when they saw only one small boat there, they surmised that He had gone to the other side of the Sea. So they came to the other side looking for Him. And when they found Him, they asked Him, "Rabbi, when camest Thou here?", vs 25b.

And the answer Jesus gave was that they had not come seeking the answer to the miracle He performed; or because they had witnessed a wonderful miracle, but instead, they came for more bread, verse 26.

He advised them to seek the things of God which lead to everlasting life, verse 27.

Their question was how they could do this, verse 28. And Jesus gave them the answer to believe on Him, verse 29.

They then asked Jesus for a sign just as their forefathers had a sign in the wilderness of Manna, verses 30-31. The Israelites in the wilderness had been on the move for only about 1 month and they began to grumble and complain because they didn't have what they felt was the proper food as they once had in Egypt. So the Lord promised that He would send them meat in the evening and bread in the morning. In Exodus 16, we read starting at verse 14, (read this through verse 18). They were fed and had enough. But the Jews were always looking for a sign in order to believe, ~~instead of believing~~. They seemed to think that God's plan was to see and believe. Instead, His plan is to believe and then see. And the Jews who were questioning Jesus were of the same stripe. They were saying to Jesus, "Prove it. Prove to us that you are the Messiah as promised. There was strong Rabbinic belief that the Messiah to come was going to do much greater work than Moses. They wrote: "As was the first redeemer so the final redeemer; as the first redeemer caused the manna to fall from heaven, even so shall the second redeemer cause the manna to fall.

Ye shall ~~find~~ not find the manna in this age, but ye shall find it in the age to come.

For whom has the manna been prepared? For the righteous in the age that is coming. Everyone who believes is worthy and eateth of it."

It was believed that a pot of the manna had been hidden in the ark in the first temple and when the temple was destroyed, Jeremiah had hidden it and would produce it again when the Messiah came. So the Jews were challenging Jesus to produce supernatural bread to prove that He was the legitimate Messiah. They had seen Him take regular bread and perform a miracle with ~~it~~ it. But that was just regular bread. What they wanted was something supernatural and that would have proved to them that He was for real.

Jesus told them, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven," verse 32.

Contrary to their belief, it wasn't Moses who gave them the manna in the wilderness, it was God. And just as God gave them the manna, so God would give them the true bread and Jesus added, "For the bread of God is he who cometh down from heaven, and giveth life unto the world." verse 33.

With this remark, the people asked, "Lord, evermore give us this bread," verse 34.

They were earnestly seeking and knew the solution for life did not consist in a mighty army to overthrow Rome. They knew that God was going to answer them in a unique way and Jesus seemed to have the answer. It was then that Jesus said, "I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." verse 35.

This is the first of a series of "I AM" statements by Jesus which point to Jesus as not just a temporary solution to the problems of life. The Manna in the wilderness was just a stopgap measure God used to get the Israelites through that wilderness and into the promised land. After they had arrived there was no further need of it. But Jesus is the permanent solution for life and once someone has the right relationship with Him, they find satisfaction not temporarily, but satisfaction which is everlasting. Without Jesus life is merely an existence. But with Him it has meaning and purpose. Jesus gives life just as bread and water are essentials for life, so is a relationship with Jesus. ~~xxxxxxxxxxxx~~ The very synagogue in the town of Capernaum where Jesus spent much of His earthly life was destroyed. But it is ironic that the lintel over the door has been discovered and on that lintel is carved a pot of manna, with a flowing pattern of vine leaves and clusters of grapes. The people had seen Him and did not believe. Jesus summed up what He was trying to say in the 40th verse, (read this verse).

(Illustration of Sundhar Singh passing out Gospel of John on train in India)
Sundhar Singh a Christian Indian was on a train traveling through India and he passed out copies of the Gospel of John to the riders on the train. He gave one to one man who became so angry he tore it in pieces and then threw the pieces out the window. The wind scattered the pieces to the four winds. A man who was looking for meaning to life was walking along the tracks. He spotted one small piece of paper and out of curiosity picked it up. All that was printed on that piece of paper in his own language, were the words, "I am the bread of life." He began to wonder in what book this might be found and who said it. He showed it to several of his friends and one of them told him it was from a Christian book and he shouldn't be reading that type of material. Undaunted, the man sought out a place to buy this Christian book and bought a copy of the New Testament. He read the New Testament til he came to the Gospel of John the 6th chapter and the 35th verse. There he saw what had caused him to begin his search. And from his further reading of the Gospel of John, he accepted Christ as His Saviour and gave the remainder of his life as a Christian minister to the people of India.

God brought this about with the words, "I am the bread of life." He has an-

SWENE

-3-

\ the hunger of each and every heart of those who truly seek food for their souls. Just as God gave manna in the wilderness, so He continues to give manna in the world for all time. But that spiritual bread is Jesus Christ and Jesus Himself summed it up in the 47th and 48th verses of this chapter. He said: "Verily, verily, I say unto you, he that believeth on Me hath everlasting life. I am that bread of life."

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor February 16, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Megan Hewis and Becky Hilliard

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "Behold a Host Arrayed in White"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

*Processional Hymn No. 325 "All Hail the Power of Jesus'
Name"

*Ascription

*Exhortation

*Confession (In Unison) "Most merciful Father, we confess
that we have sinned against you and against our fellow-
men. We have followed too closely the pathway that was
easy, and we have done whatever we desired. We have
failed to praise you with our words and deeds, and we
have ignored the needs of others. Even though we have
known your will for our lives, we have failed to
follow it. Grant your mercy unto us, O Father, as we
express our regret for that which we have done.
Receive us again into your fold, as we would endeavor
to go forth serving you more faithfully, in the name
of Christ"Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 229 "How Sweet the Name of Jesus Sounds"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray!

Prayer

Offering

Offertory - "I Am Loved"

*Doxology - page 382

Anthem: "A Lenten Prayer"

Scripture: John 8:47-59

Sermon: "Pre Abraham"

*Closing Hymn No. 114 "Wonderful Grace of Jesus"

*Benedic

*Closing Chimes

Pestlude "Grand Chorus"

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by

Mrs. Catherine Pflugh in memory of Roy.

Esther Fair will greet the congregation at the door today.

Ushers for today are Rob Vinroe, Bob Dellen, Randy Dellen
and Kevin Snyder.

Nursery will be provided today by Mrs. Cathy Sheppeck.

Sandy Sheppeck and Marie Henry will be visiting the
hospital this week.

Attendance last Sunday was 110 with 8 visitors.

Hospitalized: Mrs. Tresa Nicholas BMH - *Noted* *Book*

MONDAY - Spiritual Life Seminar 7-9

Volleyball 6-9

TUESDAY - Fellowship Night of St. Paul's at 8:15 P.M.

Basketball 6-8

WEDNESDAY - Girl Scouts 6-8

VBS Pre-Planning meeting at 7:00 P.M. at the
home of Mrs. Marge Smiley. This is for anyone
interested or a teacher or volunteer for VBS.
Golden Circle - 7:30 P.M.

THURSDAY - Basketball 7-9

Mary Martha Circle - 10:30 a.m.

Choir Practice at 7:00 P.M. We are still looking
for a few new voices to add to the choir. Join
us on practice night for a good time and enjoy
singing for the Lord.

LOVE LOAVES may be picked up today after the service. Join
us in support of a mission to help our fellow people
around the world.

The new Yearbooks are still available in the Narthex.

The new Daily Bread booklets for March, April, and May are
in the Narthex for you to pick up.

Easter Egg Project will be extended one week. If you have
order forms, please return them to the church next Sunday.
Make sure you give them to Helen or Ginny.

Butler Area Laymen's Dinner will be held February 20th at
St. Paul's U.C.C. in Connoquenessing. The dinner is at
6:30 P.M. Tickets are \$4.00 and may be purchased from
Jake Harmon. This is their Youth Night.

Mrs. Eleanor Sandbach would like to express her thanks and
appreciation for all your prayers, cards, and concerns
during her hospital stay. She is now residing at the
Sugar Creek Nursing Home in Worthington. I'm sure she
would appreciate hearing from you.

Community Bible Church - Sagamore, Pa. - March 7, 1993

Prelude

Greetings/Joys/Announcement/Prayer Requests lesson 2

Will meet for next Bible study after church Marhc 28
still 3 books Genesis available get from Matilda - 4.23
can get more & if want we'll give order to Matilda

~~PEGGY RAILLEY VIO TECH COMP HERIBBY~~

~~JUPITER CROUCH~~

~~LEITER'S SERMONS ETC CUT SERMONS FIRST~~

Description

Call to Worship:

GOD IS OUR REFUGE AND STRENGTH, A VERY PRESENT HELP
IN TROUBLE.

THEREFORE WILL NOT WE FEAR, THOUGH THE EARTH BE REMOVED,
AND THOUGH THE MOUNTAINS BE CARRIED INTO THE MIDST OF
THE SEA:

THOUGH THE WATERS THEREOF ROAR AND BE TROUBLED,
THOUGH THE MOUNTAINS SHAKE WITH THE SWELLING THEREOF.

THE GOD OF HOSTS IS WITH US, THE GOD IF JACOB IS
OUR REFUGE.

*Hymn

Offering/Prayer

*Doxology

toral Prayer

Hymn

Scripture: John 8:47-59

Sermon: "Pre-Abraham"

*Hymn

*Benediction

*Postlude

PEGGY RAILLEY VIO TECH COMP HERIBBY

SANDY

GREYSON - DABY

WOLF FAMILY - M. V. H.

Vss 1-2 = fed them

Vss 16-22=Stud B4 Lord, - No man cud C God & live????

Vs 33=end convrs W/Lord

Events past week & end times

Jesus said there would be false Christs.

In Matthew 24:23-24 He said:

THEN IF ANY MAN SHALL SAY UNTO YOU, 'LO, HERE IS CHRIST,
OR THERE:' BELIEVE IT NOT. FOR THERE SHALL ARISE FALSE
HRISTS AND FALSE PROPHETS, AND SHALL SHEW GREAT SIGNS AND
WONDERS: INASMUCH THAT, IF IT WERE POSSIBLE, THEY SHALL
DECEIVE THE VERY ELECT."

Waco Texas

man jumped through living room window and declared that man
on TV is a fake. I am Jesus Christ, take me to Waco, Texas.

Scrip: Jn 8:47-59: Sermon: "Pre-Abraham"

2DAY BGIN LK AT -DOCTRINE OF JESUS CHRIST
SCEN=TEMPL JERU: TIME=8TH & CONCLUD DAY FEAS TABS IN FAL OF YR
DATE SET BY SUM AS OCT 11, 29AD
JS TEACH IN CORT OWMN, COM MEET PLAC 4WORSHIPRS
TF H BIN HERDBY MANY, BUT WAT SED BOUT SELF DRAW INT PHARS & BGIN
DELEATE W/HIM
LDERS, PHARS/SCRIBS NO CONVINC TOTL CORUPTIN MAN BOTH JEW/GENTILE
DIDNT BLIEV NEED OF SAVIOR & ALTHO KNU SCRIBS CUDNT UNDRST HOW
MAN MUSB BORN FR/ABUV ORD ENTR K OF HVN, ESPECY IF PERSN A JEW
DIDNT UNDRST STORY OF FAL, HISTRY MOSES & PROPHS, HOW UNDRST JS????
SD HERE WER, CONFRONT THIS ONE CLAIM 2B THEIR MESSIAH
WOR HE SPOK, HOTTR TH/DEBAT & HE SAY THING THOT 2B BLASPHEMY
HE TOL THEM NO FOLLWRS AB THEIR FATHR, INSTED FOLLO THEIR FATHR
SATAN
THEY ANGRED & READ VSS 45-46
REMINDE THEM VS 47 - THIS INSULT 2JEW: BLIEV THEY ON RT TRAK & 2B
TOL NOT OF GOD WORS THING JS CUD HAV SED 2THEM
THEY SHUT HARTS/MINDS ANY FURTHER REV OF G BCUZ BLIEV HAD ALL
OF IT & NEED NUTH FURTHER TIL MESSIAH CAME
& SINC THIS MAN NOT MESSIAH AS FAR AS THEY CONCERN, OLD ADAGE,
WEN IN DOUBT HURL INSULTS CAM INTO PLAY
VS 48=ANSR JS - EXPL SAMARTANS HALF BREEDS-HALF JEW WATEVR ASIML
CONSIDR AS HERTIC & 2B AVOID BY ALL GUD JEWS
BYPAS SAM, GO RND IT, JS DIDNT & KNU HIS CONV W/WOMN AT WEL
& SO INSULT JS
VS 49=NOTIC HOW JS ANSR=NO DEFEN SELF AGAINST CHRG SAMARTAN
THEY DISHONOR G, BY HOW TREAT HIM - JESUS
VSS 50-51=IF CONCERN BOUT DISCOVER WHO JS REALY WAS, WUD HAV
NOTE NEVR SOT GLORY 4SELF, BUT HE DEALING 2GIV GLORY 2GOD
FOR WAT HE ABL DO 4THEM IN THEIR LIVS
TE) JS MENT PHYS DETH & LASH OUT AT HIM - vss 52-53

JS MENT ' THEY WUD LISTN 2HIM, HE TEL THEM HOW 2HAV RT RELATSHOP
W/GOD
& IF DO, WUDNT B SEPRAT ETRNL FR/GOD
BUT THEY ONLY THINK PHY DETH & 4FATHRS GAV LAW & WER DED,
& SO WER PROPHS
THEY ASK= SURLY U R NOT GRTP THAN ABE? OR R U??
) DOUBTS CUZ JS MUS HAV SCARD THEM W/WAT DID & SED & NEVR
QUITE CERT IF FOR REAL
BAK OF MINDS LAY DOUBT, MAYBE, JUS MAYBE MITE B TH/MESSIAH
& IF WAS, WER THEY MIS COMPLET REV FR/GOD???
VSS 54-55=JS SAY WUD DO NO GUD HONOR SELF, BCUZ HONOR MAN 2A MAN
HE SOT SHO HONOR 2GOD & G WUD VINDCAT HIM & REVEAL HIM 4WAT WAS
HE TEL THEY THOT KNU GOD & WORS HIM, RATHR NO KNO G, & FOLO SATAN
VS 56=MOS BLASPHEMOUS STATMEN CUD MAK 2THEM
GEN 18:1-2=VISIT FR/GOD
FED THEM
VSS 16-22= STOOD YET B4 TH/LORD ONE MAN STAY & IDENT AS TH/LORD
NO MAN CUD C GOD & LIV, SO HOW EXPL THIS?
THIS PRE-INCARNATE APEARANC OF JS - JS W/G FR/BGIN & B4 TUX
HUMN FORM AT BETH, APEAR SEVRL TIME OT IN FORM MAN
ABE CONVERS W/LORD, & END CONVERS READ VS 33
this apear wat js talk bout - ABE BIN TOL WUD C & TALK W/MESSIAH
WHO WUD ONE DAY CUM & SAV CHILDREN OF ISRAEL
BUT JS HERE, MAK CLAIM HE MESSIAH FROM 2ABE, & ABE HAD UNKNOW TALK
TO
& HERE HE NOW STAN IN FRONT THEZ UNBLIEV JEWS
THEY NO UNDRST WAT JS SAY TO THEM & ASK=VS 57
NO WAY THEY ACPT JS BIRTH SUPRNATURL, BORN VIRG IN BETH,
& THIS FULFIL PROPHS ISA & MICAH & THIS WAS MESSIAH
INSTED THOT BORN ILEGIT & B FALS PROPH & CLAIM B MESIAH SO
GATHR FOLLOWING & HUDWINK TH/JEWS
VF 8=JS SED HE B4ABE, & NEVR W/OUT EXISTENC WEN SAY - I AM
(I...S FANNY CROSBY & NEAR THE CROGS) BLIND BY STUPID DR MISTAK
ONCE SED IF HAD ONE WISH AT BIRTH WUD HAV WISH CUDS BLIND
(ILUS BEN HUR & CRUCIFIXIN)
AUTHOR HEBREWS TELLS US 13:8
JESUS CHRIST THE SAME YESTERDAY, AND TODAY, AND FOREVER.
HE NEVR CHNGS & NEVR WIL CHNG BCUS HE ALWAYS BIN & ALWAYS WILB
FOR HIS TRUTH IN TH/TEMPL, THEY PIK UP STONES JUS OUTSIDE CORT
OF WOMN TO STONE HIM TO DETH
THEY CUDNT ACPT THE TRUTH BCUZ QUESTIN ALWAYS BIN & WILB,
WHO IS JESUS???
WHO IS JESUS TO YOU?

Scrip: Jn 8:47-59
 Scene is Templ; time 8th & conclud day Fst Tabnacles
 Suml set Oct 11, 29 date; Js teach Cert Women, com meet
 plac 4worshippers & His teach herd by com peop
 But wat He sed bout self Bgan draw atentin of Phars
 & Bgan 2 debat w/Him
 Dig ldrs, techrs/Phars/Scribs wer no convinc totl
 depravty man both Jew & Gentil; No Bliev need Savior;
 altho knu Scrip cudnt undrst man=MusB born fr/abuv
 in ord entr K of Hvn=especly if persn was JEW
 If knu story fal, histry Moses & prophs & no unerst
 all this, how cud underst Js?
 Here they wer, confront 1 who claim 2B Messiah
 mor He spok hotttr debat Bcam Bcuz He say things they
 considr blasheym
 He tol=they no folors of Ab ther Fathr, insted folord
 of ther fathr Satan, this mus hav angr them & Js anser
 vss 45-46=His ansers to them
 vs 47=He remind them
 this remark insult 2 Jews Bcuz they Bliev on rt trak
 & 2B tol wer not of G wors thing Js cud hav sed 2them
 They had shut harts & minds 2any furthr rev of G
 Bcuz Bliev G givn all of it & need nothin furthr til
 Messiah came
 Sinc this persn=Js, not Messiah as ascertain, old adag
 Wen in doubt, hurl insult cum in2 play
 vs 48=this ther insult
 Samartin hated peop; half/breed=half Jew, half water
 considr heretics & wer 2B avoid by gud Jews
 wen Bcam neces travl, gud Jews go rnd Samaria
 Js jus cum fr/ther & they prob knu it=J's wel, etc.
 y rankl & insult 2put Him in plac
 uric how Js handl insult=vs 49a
 He say hav no devil, nevr mentin Samaria
 vs 49b-51=if bin concern who Js was wud hav notic, nevr
 sot glory 4 Self, alway tol peop deal with giv glory 2
 2 G 4wat He abl do 4them their livs
 But wen sed=nevr C deth, they thot phys deth & lash
 out=vs 52-53
 Js ment if wud listn 2Him, He tel how hav rt relatsip
 w/G & if did this wud no B sep fr G
 But they only think phys deth & 4fathrs/prophs wer
 ded & was Js grtr than them?
 They ask=Surly U no grtr, or R U?
 They had doubts & Js mus hav scar them by wat sed &
 did & so nevr quit certin if He 4 real
 At bak of minds mus hav alway bin thoz linger doubts
 that maybe, Jus MAYBE He miteB Messiah
 & If He was, Wer They Mis Complet Rev of God?

vs anser=vs 54-55=He say, wud do no gud 4your self 2/
 Bcuz then wudB merly honr of man 2 man
 2sho honr 2 G He sot 2do, & G wud vindic te Him &
 honr Him 4wat He was
 He taa them they only thot knu G & worsh, but rathr
 didnt kno G & wer folors of fathr Satan
 Js yak wat 2them blasphemus statement=vs 56
 say ther suposed fathr Ab bin prom by G wudB bles
 w/covnent relatsip w/G
 2discovr wat Js say=Gen 18
 vss 1-2=Notic=3 men cum 2him
 Ab fed them & read vss 16-22=notic vs 22 Ab stan/talk
 one of 3 men cam 2him=identfy=AB stud yef B4 th LORD
 sinc nol cus C G & liv, man had 2B nothr manifestati
 of G & this lthoz apear=Pre-Incarnat apear of Js
 Js w/G fr very Beg & B4 tuk humn form at Beth, apear
 dif Scrips as othr men, angels
 This scrip Ab talk/quest validty destroy if gud peop
 vs 33=read Lord depart fr/Ab
 this apear Js talk bout wher Ab had chanc 2 actul
 talk w/Messiah he knu wud cum lday & sav childrn Is.
 mor than this, Js now mak claim He was Messiah prom
 2 Ab & Ab bin priv 2hear bout, & bin unknowly talk
 2 & now here He was in front thez unBliev Jews
 They cudnt undrst/comprhend wat Js say 2them
 vs 57=Ask Him this quest Bcuz absolutly no way cud
 acpt Js birth as suprnatrul; He born of virgin in
 Beth, this fulfil prophs=Micah, Isaiah
 Insted, thot Him B born ilegiti; A fals proph; & One wh
 who madeclaim 2 Messiahship 2 hudwink Jews 2folo
 vs 58=undaunt 2ther hostilty, unBlief
 Js say wen Ab was born, I alreedy was
 sed He nevr w/out existenc wen sed=I AM
 (Jus Fanny Crosby hymn, Near Cros & Ben Hur)
 Authr Hebrews tel us=13:8=Js Xp the same yestrday,
 & 2day, & 4evr
 He nevr changes, Nevr wil chang Bcuz He alway hav bir
 & always wilB
 4 His truthxxx in Cort of Women in Templ, Jews step
 outsid cort & tak stoncs 2ston 2deth
 They cudnot acpt truth
 Quest alway is/alway wilB=Who is Jesus?
 2us, mus always B=Who is Jesus to You?

"Pre: Abraham"

Scripture: John 8:47-59

Text: John 8:58

The scene is the temple in Jerusalem. The time is the eighth ~~day~~ and concluding day of the Feast of ~~the~~ Tabernacles in the fall of the year. ~~Where~~ ~~had~~ ~~been~~ ~~the~~ ~~teaching~~ ~~in~~ ~~the~~ ~~temple~~ ~~the~~ ~~court~~ ~~of~~ ~~the~~ ~~temple~~ ~~where~~ Someone has set the ~~actual~~ date ~~of~~ ~~this~~ as October 11, in the year 29 A.D. ~~Jesus~~ ~~was~~ ~~teaching~~ ~~in~~ ~~the~~ ~~court~~ ~~of~~ ~~the~~ ~~women~~ ~~which~~ ~~was~~ ~~the~~ ~~common~~ ~~meeting~~ ~~place~~ ~~for~~ ~~the~~ ~~worshippers~~. His teaching had been heard by many of the common people. But what He said about Himself began to draw the attention of the Pharisees to the extent that they began to debate with Him. The leaders, that is, the teachers, Pharisees and Scribes of Israel were not convinced of the total corruption of man both Jew and Gentile. They didn't believe in the need of a Saviour. Although they knew some of the Scriptures, they couldn't understand how a man "must be born from above in order to enter the kingdom of heaven," and especially if that person were a Jew. If they didn't understand the story of the fall, the history of Moses and the prophets, how could they understand Jesus? So here they were, confronting this One who claimed to be their Messiah.

The more He spoke, the hotter the debate became because He was saying things that to them were considered blasphemy. He told them they were not followers of Abraham their father, but instead, they were ~~fol~~lowers of their father Satan. This must have angered them and Jesus answered them as we read in the 45th ~~verse~~ and 46th verses, "And because I tell you the truth, ye believe Me not. Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me?" -

Then He reminds them, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." - vs 47

~~Jesus~~ ~~follows~~ ~~the~~ ~~logic~~ ~~of~~ ~~his~~ ~~teaching~~ ~~and~~ ~~says~~ ~~to~~ ~~them~~ ~~that~~ ~~if~~ ~~ye~~ ~~do~~ ~~not~~ ~~believe~~ ~~me~~ ~~now~~ ~~because~~ ~~I~~ ~~say~~ ~~the~~ ~~truth~~ ~~ye~~ ~~will~~ ~~not~~ ~~believe~~ ~~me~~ ~~at~~ ~~any~~ ~~time~~ ~~in~~ ~~the~~ ~~future~~ ~~because~~ ~~ye~~ ~~are~~ ~~not~~ ~~of~~ ~~God~~ ~~and~~ ~~therefore~~ ~~ye~~ ~~will~~ ~~not~~ ~~hear~~ ~~his~~ ~~voice~~ ~~which~~ ~~is~~ ~~the~~ ~~voice~~ ~~of~~ ~~the~~ ~~Son~~ ~~of~~ ~~Man~~ ~~who~~ ~~is~~ ~~the~~ ~~Son~~ ~~of~~ ~~God~~ ~~and~~ ~~the~~ ~~Father~~ ~~is~~ ~~in~~ ~~him~~ ~~and~~ ~~he~~ ~~doeth~~ ~~what~~ ~~he~~ ~~will~~ ~~and~~ ~~ye~~ ~~do~~ ~~not~~ ~~know~~ ~~what~~ ~~time~~ ~~he~~ ~~will~~ ~~come~~ ~~and~~ ~~ye~~ ~~will~~ ~~not~~ ~~believe~~ ~~me~~ ~~at~~ ~~any~~ ~~time~~ ~~in~~ ~~the~~ ~~future~~ ~~because~~ ~~ye~~ ~~are~~ ~~not~~ ~~of~~ ~~God~~ ~~and~~ ~~therefore~~ ~~ye~~ ~~will~~ ~~not~~ ~~hear~~ ~~his~~ ~~voice~~ ~~which~~ ~~is~~ ~~the~~ ~~voice~~ ~~of~~ ~~the~~ 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to travel through that territory, all good Jews were expected to go around it and not through it. Jesus had just come through Samaria and these Jews knew it. The news of His conversation with the woman at Jacob's well had probably preceded Him and how then He had ministered to others there had probably rankled them to the core. So their insult was that He was a Samaritan and was indwelt by a devil besides. But notice how Jesus handles this insult. He says, "I have not a devil; but I honor My Father, and ye do dishonor Me." Jesus ~~xxxxxxxxxxxxxxxx~~ doesn't even ~~xxxxxxx~~ defend Himself against the charge of being a Samaritan. Instead, He says He doesn't have a devil and that He honors His Father, while they do dishonor to God by the way they are treating Him, Jesus.

He further tells them, "And I seek not My own glory: there is One ~~who~~ that seeketh and judgeth. Verily, verily I say unto you, 'If a man keep My saying, he shall never see death.'" - vss 50-51

If they had really been concerned about discovering who Jesus really was, they would have noticed how He never sought glory for Himself, but always told those He was dealing with to give glory to God for what He was able to do for them in their lives.

But when Jesus told them that if they would keep His sayings they would not see death, these men thought He meant physical death and they lashed out at Him. They said, "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, 'If a man keep my saying, he shall never taste death.' Art thou greater than our father Abraham, which is dead? And the prophets are dead: whom makest thou thyself?" vs 52-53

Jesus meant that if they would listen to Him, He was telling them how to have a right relationship with God and if they did this they would not be separated eternally from God. But they were only thinking of physical death and their forefathers who had given them the law were dead, and so were the prophets. They were actually asking at this point, "Surely you are not greater than Abraham? Or are you?" They had their doubts, but Jesus must have scared them with what He did and said and so they were just never quite certain if He was for real. At the back of their minds must have always been those lingering doubts that maybe, just maybe He might be the Messiah. And if He was, were they missing the complete revelation of God?

So Jesus answered them, "If I honor Myself, My honor is nothing: it is My Father that honoreth Me; of whom ye say, that He is your God: yet ye have not known Him; but I know Him: and if I should say, 'I know Him not, I shall be a liar like unto you: but I know Him and keep His saying.'" vss 54-55

Jesus was saying that it would do no good to honor Himself, because then it would merely be honor of a man to a man. But He sought to show Honor to God and God would vindicate Him and reveal Him for what He was. He was telling them that they only thought they knew God and worshiped Him, but rather, they didn't know God and were followers of their father Satan.

Then Jesus makes what to them was the most blasphemous statements He could

make, He said: "Your father Abraham rejoiced to see My day: and he saw it, and was glad." - vs 56

Jesus was saying that their supposed father Abraham had been promised by God that he would be blessed with a covenant relationship with God. That meant that he would have a special relationship with God. To discover what Jesus was saying, we must turn to the 18th chapter of Genesis. There we read in verses 1 & 2, (read these). Abraham fed them and we read in verses 16-22, (read these.) In the 22nd verse we see that Abraham is standing talking to one of the three men who came to him. That man is identified as "Abraham stood yet before the Lord."

Since we know that no man could see God and live, this man had to be another manifestation of God and this is one of those appearances which are known as the "Pre-incarnate" appearances of Jesus. Jesus was with God from the very beginning and before He took on the human form at Bethlehem, He appeared at different times in the Old Testament in the form of ~~an~~ a man. In this Scripture, Abraham talks to Him and actually questions the validity of destroying the cities of Sodom and Gomorrah if some good people are living there. After the conversation between Abraham and Jesus is concluded we read in the 33rd verse that The Lord departed from Abraham, (read this verse).

Now this appearance is what Jesus was talking about. Abraham had a chance to actually talk to the Messiah that he knew would one day come to save the children of Israel. But more than this, Jesus is now making the claim that He was the Messiah promised to Abraham that Abraham had been privileged to hear about and had unknowingly talked to and now He was here standing in front of these unbelieving Jews. They could not understand or comprehend what Jesus was saying to them. So they said to Him, "Thou art not yet fifty years old, and hast Thou seen Abraham?"

There was absolutely no way in which they were going to accept that Jesus' birth was supernatural; that He was born of a virgin in Bethlehem in fulfillment of the two prophecies from Isaiah and Micah; and thus was the Messiah. Instead they thought of Him as being born illegitimately; as being a false prophet; and as being one who made claim to Messiahship in order to gather a following and hoodwink the Jews.

But undaunted by their unbelief and hostility Jesus boldly states, "Verily, verily, I say unto you, 'Before Abraham was, I am.'"

Jesus said that when Abraham was born, He, Jesus was already existing. He said that He was never without existence ~~and~~ when He said, "I AM,"

(Illustration of Fanny Crosby hymn, "Near The Cross," and "Ben Hur")

Fanny Crosby the hymn writer who was blinded at birth by the stupidity of a doctor, and yet who said if she had one wish at birth would have wished that she could be blind, wrote a hymn in which she states, "Jesus keep me near the cross - there a ~~precious~~ precious fountain, free to all, a healing stream, flows from Calvary's mountain."

In the movie "Ben Hur" there is the unforgettable scene of the crucifixion

of Jesus. He is nailed on the cross and the heavy cross is dropped into place on the hill of Calvary. The scene shows the cross at the base, and only the feet of Jesus are shown. Then a drop of blood falls and hits the ground, then another, and another, and the blood begins to make a puddle at the base. It gets very black and a storm approaches with lightning and thunder. Rain starts to fall and the rain mingles with His blood. Then it rains harder and the puddle of blood mixing with the rain begins to trickle down the hillside. The camera follows the stream ~~until it~~ of water and blood until it becomes a raging torrent. ~~You~~ You are left to your imagination, and in your mind's eye you can see His blood spreading from stream to stream, from river to river, from ocean to ocean, and ~~it~~ until every shore has been washed with the blood, symbolizing His blood shed for all the world.

The author of Hebrews tells us in the 13th chapter the 8th verse, "Jesus Christ the same yesterday, and today, and forever."

He never changes, He never will change, because He has always been and will always be. For His truth to the Jews in the Temple, they picked up stones just outside of the Court of the Women to stone Him to death. They could not accept the truth. The question always has been and always will be, "Who is Jesus?" Who is Jesus to you?

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor February 23, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Becky Hilliard and Megan Hewis

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "Hymns from Olivet To Calvary"
Chiming of the Hour
Announcements
Congregational Greeting
Joys

*Processional Hymn No. 634 "O, How I Love Jesus"
*Ascription
*Exhortation
*Confession (In Unison) "We confess unto thee, O God,
how weak we are in ourselves, how powerless to do the
work of life, how prone we are to selfishness and
sin. We beseech thee to grant us strength, the
strength of thy Spirit, the power of thy Christ,
wherein we can do all things. Enable us thus to
repress every selfish inclination, every wilful
purpose, every unkind feeling, every thought and
word, every deed of anger and impatience, and to
cherish perfect love, constant kindness and pure
motives. All this we ask in Christ's name....Amen.

*Kyrle
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name
forever.

*Gloria Patri - page 142
Hymn No. 231 "Take the Name of Jesus with You"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer
Offering
Offertory - "Something Beautiful"
*Doxology - page 382
Anthem: "Forth He Came At Easter"
Scripture: John 9: 1-7
Sermon: "Global Illumination"
*Closing Hymn No. 636 "The Light of the World is Jesus"
*Benediction
*Closing Times

Postlude "Fanfare For a Festival"
+ + + + + *Congregation Standing + + + + +
The beautiful flowers on the altar have been placed by
Mrs. Ann Williams in memory of Loved Ones.
Mrs. Marge Smiley will greet the congregation at the
door this morning.
Ushers for today are Dick Mangel, Don Kingsley, Dick Dally,
and Ed Walker.
Nursery will be provided today by Mrs. Sue Davis.
Mary Lou Davis and Marilyn Snyder will be visiting the
hospital this week.
Attendance last Sunday was 122 with 6 visitors.
Hospitalized: Wayne Fencil, BMH
MONDAY - Spiritual Life Seminar 7-9
Volleyball
TUESDAY - Fellowship Night of St. Paul's 6:30 P.M.
WEDNESDAY - Girl Scouts 6-8
THURSDAY - Basketball 7-9
Choir Practice at 7:00 P.M.

EASTER EGG order forms are due in today. Please give them
to Helen Riemer or Ginny Mangel. If you forgot yours
please phone Ginny with the totals this afternoon. We
need to know this to figure the candy order.

VACATION BIBLE SCHOOL plans are in the working. VBS is
scheduled for June 23-27th. We still need a few helpers
and teachers. We will also be looking for snacks. If
you would like to volunteer or help in any way, please
make contact with Marge Smiley the director for 1986.

LOVE LOAVES are still available for those who have not
picked theirs up. You may pick them up in the Narthex.
This years project will support World Vision in their
work in Africa.

CITIZENS FOR DECENCY - If you would like to contribute you
may still do so. All support is urgently needed. Please
consider doing something toward this end.

ACTIVITIES COMMITTEE is participating in a Bake Sale at the
Butler Mall. We need help to have this become a success.
We need people to volunteer to bake pies, nut rolls, etc.
Also we will be doing some baking at the church this
week. If you can help, in any way, please contact Helen
Riemer or Phyllis Tait. I'm sure they would appreciate
all you can do. Also we look for some support by seeing
you at the bake sale Feb. 28th and March 1st.

New Members will be taken in on Palm Sunday. If you or any
one you know would like to join, please contact the
office or the Pastor.

Community Bible Church - Sagamore, Pa. - March 21, 1993

Prelude

Greetings/Joys/Announcements/Prayer Requests

Bible Study next Sunday after Church
can get more books - study Genesis

NEXT SUN. P. SUN - CLOCKS AHEAD

EASTER SUN APR 11 - SUNRISE 7:00 AM

EARLY CHURCH ABOUT 9:30

TODAY RIDE STAY, LUNCH ALL WELCOME.

6:30 - 7 THURSDAY NIGHT CLEANUP

JK CHURCH

Call to Worship:

SING PRAISES TO GOD, SING PRAISES:

SING PRAISES UNTO OUR KING, SING PRAISES.

FOR GOD IS THE KING OF ALL THE EARTH,

SING YE PRAISES WITH UNDERSTANDING. PSALM 47:6-7

*Hymn

*Offering/Prayer

*Doxology

Pastoral Prayer

Hymn - 3

Scripture: John 9:1-7

Sermon: "Global Illumination" - St. Paul's Butler 2/23/86

*Hymn - 2

*Benediction

*Postlude

PODD - THANKS GOO

EDNA - HEART

BILL

CLAU - HEART

MARY OTHERS

"Global Illumination" - Scripture: John 9:1-7

(ILUS AIRCRAFT CARRIER, NO LITE, SIX PILOTS)

MAN NEEDS LITE IN ORDR 2LIV LIF 2FULEST

OUR SCRIP THIS MORN IF FOLLO UP OF TH/PREVIUS DAY IN JS LIF
HE RYD BIN IN TEMPL ON LAS DAY FEAST TABS:SCRIBS/PHARS BRO
V 8 CAUT ADULTRY & JS DEAL W/THIS - PRECED CHAP 8

WHEN JS SED - READ VSS 12, CHAP 8.

then scribe/PHARS TRY TRIK FURTHER AS SHARD 2WKS AGO
SO BHIND SCENE TH/STATMEN-I AM TH/LITE OF TH/WORLD MADE ON LAS
DAY OF FEAS RANKLS IN MINDS RELIG LDERS.

NOW IT NEX DAY, & PRCB SAB & JS HAS ENCONTR W/BLIND MAN VS 1
VS 2-DISCIPLS ASK AGE OLD QUES JEMS ASK CONCERN SINS OF FATHR

PASSD ON

VS 3-JS ANSRS & SED G WUD USE OCASIN 2GLORFY SELF

VS 4-G SENT JS IN2WORLD 2SHO MAN WHO/WAT G WAS

JS HAD OPRTUNT YVRY OCASIN 2SHO TH/DEEP,DEEP LUV G HAD 4
HIS CREATD BEINGS

BUT JS TIM LIMITD & JS USE ANALGY NITE/DAY

EXPL LIMITED LITE AT NITE,OIL LAMPS ETC

VS 5-NO SAY WEN LV THIS ERTH LITE GO OUT

HE SAY HE REV FR/G & SHO TH/LITE G SENT

EXPL ROMAN WORL PEO LIV IN,BLEAK/DARK/NO LITE

MESIAH FROM & EAGRLY LK 4WARD TO

PEO MAY HAV HERD SIMEON BLESS JES IN TEMPL AFTR BIRTH

HE SED: A LITE 2LITEN TH/GENTILES, & TH/GLORY OF THY PEO ISRAEL

HE REIT WAT ISA SED 800 YRS B4:

I TH/L HAV CALD THEE IN RITUSNES, & WIL HOL THY HAND, & WIL KEEP

THEE & GIV THEE 4 A COVNENT OF TH/PEO, 4 A LITE 2 TH/GENTILES 42:6

I WIL ALSO GIV THEE 4 ALITE 2 TH/GENTILES THAT THOU MAYST B MY

SALV UN2 TH/END OF TH/ERTH - 49:6

TH/ THAT WALKD IN DARKNES HAV SEEN A GPT LITE:THEY THAT DWELL

IN /LAND OF TH/SHADO OF DETH,UPON THEM HATH TH/LITE SHINED 9:2

JN USE GP WORD=PHOS WEN SPK LITE HERE

IT MEAN=LITE,BRILLIANCE,RADIANCE

WORD APPEAR 23 TIMES 1ST 12CHAPS GOSPL JN

21THOZ USAG REFR 2 JS DIRECTLY OR 2 TH/TRUTH BROT BOUT BY HIM
JS SPK HERE OF B TH/LITE OF WORL,& PROVID LITE 4THOZ NO HAV LITE
B4 HE CAME ALONG

MAN WAS HEALD & HAD LITE 4HIS EYES & 4HIS SOUL

VS 25-ASKS BOUT THIS & THIS HIS ANSR *

THIS ILUS GIV 2EXAMPLS 4 ALL BLIEVRS

FIRST IS TRUTH * XXXXXXXX 1ST LETTR JN 1:5-7

* WHTHR HE BE A SINNR OR NO I KNO NOT, BUT
ONE THING I KNO, THAT, WHENAS, I WAS BLIND
NOW I SEE,

Scrip: Jn 9:1-7; Text: vs 5
 (Ilus WW II, aircraft carrier & 6 pilots)
 Man needs lif, in ord 2liv lif 2fulest
 Wen Js in temp las day Pst Tab, 2lrg candlabras lit &
 ilumin temp & surround arwa & Js sed-I Am Lite Of Worl
 is I AM spark heat betat tween Js/Jew ldrs
 From nex, wh/ab & Js temp area w/disc & meet blindman
 discip ask if blind Bez sins fathrs pas on childrn
 Js say nun responsbl & G use optuntys glorfy self
 Js furthr sed-vs4 & explain
 G send Js 2sho wat G lik; Js tuk optuntys sho deep,
 deep luv of G 4 man; but time limit & G alot cert
 time Js perf acts luv 4 peop C & Bhel G's glory
 Js use analgy nite/day & anyl kno daylite work, but
 drknes litl no lite old days=candles, oil lamps
 2day bettr, but still not lik daylite
 5-He no say soon as depart this worl, no litg, merly say
 as long as abl minstr in persn peop wud C visbly, &
 He real, lif manifestatin rev of G as lite shin darknes
 Worl Js day=bleak, w/o hope; time tuf, peop disillusin
 bog dwn despair; nothin lk 4ward 2 except deth/taxes
 Peop liv undr Romn rul & very livs ordr step by step
 Wen Js cum on scen, offr hope sumth bettr drab evrday
 existenc, curosty arous & want C, & hear 4 themselvs
 Here 4-1st time almos all livs, sumth lk 4ward 2
 Word=Mesiah conjur in minds wat bin tol thru prophs
 & spokn othrs
 Simeon=aged devout man in temp lk 4 Mesiah=READ
 reiterat wat Isa say=READ THESE
 Jn use word=PHOS=Gr, Lite, brillianc, radianc
 word appear 23 time 1st 12 chaps Jn=21 refr direct 2
 or 2 truth brot by His cuming
 Here C Js no only spk of B Lite of worl, but provid
 Lite 4 suml no hav lite B4 He came along
 man heal & encountr lite both 4 eyes & soul
 He ask by Jews in templ bout Js & say=vs 25
 In this Ilus Js giv 2examples
 FIRST=Truth=1 Jn 1:5-7
 Js no only say Lite of Worl, but prov it litrlly
 He brot lite out of darknes wherevr went
 (Ilus lampliter & aftr lite is dawn)
 Js cam in2 worl provid lite & bring dawn in2 ea hart
 & lif of thoz who wil receiv Him
 that lite is ours 2shar & 2giv that truth 2thoz stil
 struggl in darknes s4n & this world
 SECOND EXAMPL=Luv=It luv made Him reach out touch eye
 man blind w/spitl & dirt & heal
 xxx 1 Jn 2:8-11=Ther no decptin w/Js=put on mud, tel
 go pool Siloam=man did & instantly heal

BUT PRUV LITRLY
 HE BROT LITE XXXX OUT OF DARKNES WHEREVR WENT
 (ILUS LAMPLIGHTER & PUT OUR LITES WEN IT IS DAWN)
 JS CAM IN2WORLD2PROVID LITE& BRING DAWN IN2 EA LIF/HART OF THOZ
 WHO WIL RECEIV HIM
 THAT LITE OURS 2SHAR & 2GIV TRUTH 2THOZ STRUGL DARKNES/SIN OF
 THIS WORLD
 SECOND EXAMPL JS GIVS IS ONE OF LOVE
 1 JOHN 2:8-11 - READ
 THER WAS NO DECEPTIN W/JS HE PUT MUD ON MANS EYES & TOLD GO
 WASH
 MAN DID & WAS HEALD
 JS SHOWED HIS LUV 4ALL 2C & WITNES THAT LUV
 (ILUS TRAINMNS LANTERN & NO LIGHT)
 JS SED: YE R TH/LITE OF TH/ORLD. A CITY SET ON A HILL CANNOT
 B HID. NEITHER DO MEN LITE A CANDL & PUT IT UNDR A BUSHL, BUT ON
 A CANDLSTIK: & IT GIVETH LITE UN2 ALL THAT R IN TH/HOUS.
 LET UR LITE SO SHIN B4 MEN, THAT THEY MAY C UR GUD WORKDS, &
 GLORIFY UR FATHER WHICH IS IN HEAVEN
 OUR TASK IS 2SHIN OUR LITE IN2 TH/WORLD AS TH/LITE HAS BIN
 SHONE INTO OUR LIVS
 G LOCKD AT TH/WORL & HE SAW TH/DARKNES/DESPAIR/LONLINESS/
 HARTACHE/HEARTERK, ETC.
 AND HE GAV HIS LITE TO LITE UP THE WHOLE WORLD
 WE IN TURN MUS XXXX REACH CUT WHER WE R & SHAR TH/LITE THAT
 HAS BIN GIVN TO US

He sho His luv 4all 2G & witnes it
(Ilus trainman lantern & no lite)
Js sed-Mt 5:14-16
Our task is 2 shin our lite in2 worl as Lite bin
shin our livs
G lk His worl & saw darknes,despair,lonlnes,hartach
hattbrk
& He gav His Lite 2lite up whol worl
We in turn,mus reach out wher we R 2shar Lite that
bin givn 2us.

"Global Illumination"

Scripture: John 9:1-7

Text: John 9:5

(Illustration of aircraft carrier, no lights, and six pilots)

During World War II an aircraft carrier was in the North Atlantic. Six pilots were assigned to take off and scout the area for enemy submarines. While the pilots were aloft, the captain of the ship gave orders that all lights were to be extinguished. There was to be a total blackout until further orders. The pilots flew their mission and it came time to return to the ship. They knew it was down there somewhere, but they couldn't see it. The lead pilot radioed the ship, "Give us light, we're coming home." The radio operator replied, "We are on blackout, I can't give you light." Another pilot cut in and asked, "Just give us some light and we'll make it." The reply came back, "No light-blackout." A third pilot radioed, "Just give us one light, and we'll land." The radio operator ~~with~~ following his orders turned off the radio, and broke contact. Thus was sealed the fate of ~~six~~ six brave airmen in the prime of their manhood and they went down into the North Atlantic Ocean and out into eternity.

Man needs light in order to live life to its fullest. When Jesus was in the Temple on the last day of the Feast of Tabernacles, when the two huge candle-labors were lit, which illuminated ~~xxxxxxx~~ the temple area, ~~xxx~~ and much of the surrounding area, He said, "I am the light of the world." This "I am," sparked a debate which culminated in the Pharisees and the religious leaders seeking to stone Him. Probably on what was the very next day, and the Sabbath at that, Jesus and His disciples were in the temple area and they encountered a man who had been blind all of his life. The disciples seeking the answer to the age old Jewish question of the sins of the fathers being passed on down through the children, asked Jesus who was responsible for this man's blindness. Was it the man himself? Or did his father, or his mother commit some sin that caused him to be blind?

The answer Jesus gave was that none of them were responsible for the blindness, and God would use this opportunity to Glorify Himself. Jesus further told them, "I must work the works of Him that sent me, while it is day: the night cometh when no man can work."

God had sent Jesus into the world to show man who and what God was. He had the opportunity in every situation such as this to demonstrate the deep, deep love God had for His created beings. But the time was limited, and God had allotted only a certain period of time for Jesus to perform these acts of love visibly for people to see and behold God's glory. Jesus used the analogy of night and day. Anyone knows that during the daylight hours it is possible to work freely because there is light. Even though the day may be overcast, yet, there is the sun behind those clouds, bright enough to make daylight and provide light for work. But when darkness falls, the amount of work which can be done is limited. In the time of Jesus there was little in the way of artificial light. Only candles and oil lamps were used and these were limited in their effectiveness. In our day and age we have the advantage of much

in the way of artificial light and can do so much more. But there is still the darkness which limits many activities.

Jesus went on to point out, "As long as I am in the world, I AM the LIGHT of the world."

He was not saying that as soon as He departed from this world, there would be no light. He was merely saying that as long as He was able to minister in person, people would be able to see that Light visibly. And He was not saying that after He was out of the world there would be no more Light from Him.

He was the real life manifestation of the revelation of God as The Light shining out in the darkness of the world. The world of Jesus' day was bleak and without hope. Times were tough and people were disillusioned and bogged down in despair. There was nothing to look forward to except death and taxes.

The people were living under Roman rule and their very lives were ordered step by step. So when Jesus came upon the scene and offered the ray of hope for something better than this drab day by day existence, their curiosity was aroused and they wanted to see and hear for themselves. Here, for the first time in almost all of their lives was something to look forward to.

The very word "Messiah" ^{conjured} ~~conjured~~ up in their minds what had been told through the prophets, and spoken of through the aged and devout man Simeon who had waited in the Temple for the appearing of the Messiah. When Jesus was pre-

sented in the Temple, Simeon held Him in his arms and ~~said~~ ^{called} Him, "A light to ~~lighten~~ ^{lighten} the Gentiles, and the glory of Thy people Israel."

He was reiterating what Isaiah had said about Him 800 years before He came to earth: "I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee and give thee for a covenant of the people, for a light of the Gentiles." Isa. 42:6

"I will also give thee for a light to the Gentiles that thou mayest be My salvation unto the end of the earth." Isa. 49:6

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isa 9:

John uses the Greek word "PHOS" which means not only light, but, "Brilliance, radiance," and this word appears 23 times in the first 12 chapters of the Gospel of John. 21 of those usages refer either directly to Jesus, or to the truth brought about by His coming."

In this instance we see Jesus not only speaking of being "The Light of the world," but providing light for someone who didn't have light before He came along. The man was healed and had encountered "Light" both for his eyes and for his soul. He was asked about Jesus by the Jews in the temple and he said as we read in the 25th verse of this chapter, "Whether He be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see,"

~~XXXXXXXXXXXXXXXXXXXX~~ In this illustration ~~that~~ Jesus gives two examples for all believers. First, is the example of truth. The Apostle John, writing in his 1st letter, chapter 1, verses 5 through 7, tells us, (read these verse

Jesus not only said "He was the Light of the World" but He proved it literally. He brought "Light" out of darkness wherever He went.

(Illustration of lamplighter & putting out the lights, "After Light, is dawn")
In the old days many towns and villages had a man who lite the streetlights at dusk and put them out when it was getting daylight. One such man had done this job as a young man and continued to do so through middle-age. During that time he had been an evil man. But he heard of the love of God through Jesus Christ and was converted. He was talking one night to a group of men and telling them of his life. He said, "You all know that I'm a lamplighter. When I go along the road turning off the lights I look back and all the road over which I have walked is darkness, and that is like my past. I look on in front and a row of twinkling lights seem to guide me and that is what my future is like." "Yeah," said one of the men, "but by and by you get to the last light and turn it, and where are you then?" He said, "Why, when the last lamp goes out it's dawn and there is no need for lamps when the morning comes."

Jesus came into the world to provide that Light and that brings the dawn into each heart and life ^{of those} who will receive Him. But that Light is ours to share and to give that truth to those still struggling in the darkness of sin and this world.

The second example Jesus gives is that of love. It was love that made Him reach out and touch the eyes of this blind man with His spittle and mud on the man's eyes. John writing again in his 1st letter, chapter 2, verses 8 through 11, (read these verses).

There was no deception with Jesus. He put the mud on the man's eyes and told him to go wash in the pool of Siloam. The man did and was instantly healed. He showed His love for all to see and witness it.

(Illustration of "trainman's lantern" and no light)

Some years ago there was a terrible train wreck in which several youths were killed when their car was struck at a crossing. At the trial the watchman at the crossing was questioned. "Were you at the crossing the night of the accident?" he was asked by the lawyer. "Yes sir, I was." "Were you waving your lantern to warn of the danger?" "Yes sir, I was," he answered again. But after the trial was over the watchman walked away and was heard mumbling to himself, "I'm glad they didn't ask me about the light in the lantern, because the light had gone out."

Jesus said, "Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Our task is to shine our light into the world as the light has been shone into our lives. God looked at His world and He saw the darkness, the despair; the lonlieness; the heartache and the heartbreak. And He gave His Light to Light up the whole ~~xxx~~ world. We in turn must reach out where we are to share the Light that has been given to us.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor March 2, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Doug Vensel and Robin Kaiser
+ + + + + ORDER OF WORSHIP 11:00 A.M. + + + + +

Prelude "Wings of Faith"
Chiming of the Hour
Announcements
Congregational Greeting
Joys

*Processional Hymn No. 625 "Lord, Speak to Me"
*Ascription
*Exhortation

*Confession (In Unison) "Most merciful Father, we confess that we have sinned against you and against our fellowmen. We have followed too closely the pathway that was easy, and we have done whatever we desired. We have failed to praise you with our words and deeds, and we have ignored the needs of others. Even though we have known your will for our lives, we have failed to follow it. Grant your mercy unto us, O Father, as we express our regret for that which we have done. Receive us again into your fold, as we would endeavor to go forth serving you more faithfully, in the name of Christ." Amen.

*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri -page 142
Hymn No. 240 "Fairest Lord Jesus"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer
Offering
Offertory - "Were You There" (Piano solo)

*Doxology - page 382
Anthem: "I Have Felt the Touch of God"
Scripture: John 10: 1-10

Sermon: "The Entrance"
*Closing Hymn No. 659 "We've a Story to Tell to the Nations"
*Benediction

*Closing Chimes
Postlude "Hosanna, Loud Hosanna"
+ + + + + *Congregation Standing + + + + +
The beautiful flowers on the altar have been placed by Mrs. Ethel Campbell in loving memory of Harvey.
Mrs. Karen Vensel will greet the congregation this morning.
Ushers for today are: Marty Henry, Frank Crawford, Dan Bosko, and John Snow.

Nursery will be provided today
Howard Jaillet, Herb Shearer, and Don Kingsley will be visiting the hospital this week.
Attendance last Sunday was 113 with 9 visitors.

Hospitalized: Howdy Bolam, Robert Wickenhagen, and Wayne Fencil all in the BMH.

MONDAY - Volleyball
Begin to make Easter Eggs 7:00 P.M. in hall kitchen
No - Benevolence Committee meeting at 7:00 P.M.
TUESDAY - Fellowship Night of St. Paul's at 6:30 P.M.
WEDNESDAY - Church Council meeting at 7:00 P.M.
THURSDAY - Choir practice at 7:00 P.M.

Basketball
EASTER EGGS project will begin on Monday evening. If you would like to join in our fellowship and fun, come join us. You may still order eggs if you haven't already. We will be having extras.

The Women's Commission of the Fellowship of Churches is holding a "World Day of Prayer" at St. Mark's Lutheran Church on Friday March 7th at 1:30 P.M. They are asking that you please use the Washington St. entrance.

NEW MEMBERS will be taken in on Palm Sunday along with the confirmation class. If you or someone you know would like to join, please contact the office or see the Pastor.
VACATION BIBLE SCHOOL plans are now in the works. If you would like to help us in any way please contact Marge Smiley who is the director for this year.

BUTLER CITIZENS FOR DECENCY is soliciting non-interest loans of \$1,000 from interested parties. If you or someone you know would be interested, please contact the Pastor. Thus far \$92,000 of the \$150,000 goal has been reached. Any help will be appreciated.

EASTER LILLY time has come. You may place your order now by dropping a note in the offering plate or contacting Ginny. They will be 3-4 blooms and the price is \$5.25 each. Deadline to order is March 16th. Please be sure to say who they are in memory of.

The Entrance
 Scrip: Jn 1:1-10
 Text: Jn 1:9
 4-800yrs peop Is lk 4ward expec time wen wudB abl
 lnce agin liv free own land & enjoy relatship w/G
 as yr suceed yr outlk gro dim/bleak
 then news sprd baby born Beth, fulfil proph Micah
 things lk lik fal in2 plac
 folo birth parents/child go bak Naz & gloom/doom agin
 G no say wud delivr in this way, wat cud helples babe
 do?
 12yr latr report fr/Jeru boy in templ fst of Passovr,
 & convers relig ldrs & they amaz at knowledg
 Who was He? How aquir sp knowledg?
 but stir only last 4short time lv quests unanswered
 Then nu preachr speare=Th Bap, or Jn Bap folo by nothr
 wen this nu preachr go thru Gal & Judea fame spread
 crowd surg 2C & hear
 Js in Jeru 4 F of Tabs, dur time openly clash w/scribs
 Phars, relig ldrs at templ
 debat culmin desir 2hav Him ston & end disturb min.
 folo this encountr man blind & heal & do on Sabbath
 all thez bring Him direc opp 2 relig ldrs of Jews
 man heal, quest exten authortys in templ
 main thrust quest concern who was did heal?
 the man, not quite sure say=vss 30-33
 vs 34a=furthr infurat Jews & they tol him
 vs 34b=cast out=Ex-Communicate
 word got out 2 Js & went out way find man & quest
 bout beliefs=vs 35
 vs 36=man unsur ask
 vs 37=Js anser
 c cum by knowledg met Xp, Mesiah Is reply=vs 38
 he bin ex/com fr templ wher went in blindnes wor G
 But cam Js & Js no cast asid & he worsh Js, Bcuz recog
 Him as G among men
 vs 39=Js Theo statment Who & Wat He was
 He sed:thoz who wer blind & cum 4heal wud C
 no mean jus phys blind, but grop sp for lite
 anyl who no C/undrst bout G, Js cam 2giv site
 thoz who wer "in kno"wer made blind
 they thot they saw, but no recog Js, refus Bliev He
 who He was & Is, whom G sent
 sum Phars folo man 2C wat wud do now 4bidn partak re-
 lig servs/rites
 vs 40=ask Js if they blind??
 vs 41=Js anser
 Bcuz ther claim 2B in sp kno, reveal blindnes Bcuz
 ther no way wud Bliev Js Mesiah sent by G
 Js no say thez things vindictivly & desir get evn
 4 ther angr/hatred

wasnt 2long afr this, sit hil ovrik Jeru
 read Mt 23:37=READ
 He actuly cryed; shed tears ovr blindnes His peopl
 it then Js made comp tween who rtful shep of flock
 Flok of cors=G's chosn peop, natin of Is
 Th so cal ldrs wer not wat shud hav bin & Js comp
 th 2 thieves & robbrs
 use analgy of sheep/sheps Bcuz peop knu & familiar
 Scrip say this parbl wh/no underst by relig peop herc
 Here mak famus "I AM" stamen=vss 7b-9
 Js tel wat mos knu=sheps drov sheep in2 enclosur
 no door/gate=enclosur made bushes, stones, etc
 at entranc wen sheep in, shep ly dwn & evrth mus go
 ovr him
 Js say He stan at entranc sheepfol & only way in
 thru Him
 vs 10=comp tween ~~xxx~~ wrong sheps & Himself
 comp is that of relig ldrs of time no intres salv
 of peop
 only intres in suport temp/syn w/mony, sacrific wh
 kep clergy fed, cloth
 it was same as if thez relig ldrs wer actual steal fr
 comon peop or kil them
 Bcuz they actual wer tak mony & wer mak impos 2entr
 K of God
 Js countr this by say=He ~~iff~~ cum 2giv lif
 He offr lif as nevr had B4
 He sed=Vs 10b=He say He no giv jus lif, but lif mor
 complet, mor ful, mor overflow
 (Ilus Geo Wilson being hung altho had pardon)
 this precisly wat Js offr relig ldrs of His day
 insted, chos refus acpt wat G so graciously offr them
 is Th Entranc thru wh/all men mus pass in order
 2hav salvatin
 anyl try entr any othr way is same=thief/robbr
 G provid way & man has choic
 Evn 2day, peop whom G choz as own peop, Jews, refus
 Bliev ther Mesiah cum in persn Js Xp
 (Ilus writing on wall folo WW II-Cologne, Germany)
 G was not silent, & is not silent
 He has spokn thru Js Xp
 Js is the door, the entrance in2 G's fold & this is
 anser to meaning of life
 Wen we hav Him, need nothin els 2mak lif meanful,
 Bcuz thru Him hav lif mor abundtly.

"The Entrance"

Scripture: John 10:1-10

Text: John 10:9

For 800 years or so the people of Israel looked forward expectantly to a time when they would be able to once again live free in their own land and enjoy the relationship with God they once had. But as year succeeded year, that outlook grew very dim and the outlook bleak. Then, the news spread like wildfire that the birth of a child in Bethlehem was the good news they had hoped and lived for. This birth fulfilled the prophecy of the prophet Micah and the pieces seemed to be falling in place. But following that birth when the parents and the child went back to the obscure village of Nazareth, the gloom and doom took over. After all, God didn't say He would deliver them in this way. And what could a helpless baby do?

But then 12 years later rather unexpectedly a report came from Jerusalem that a young lad from Nazareth had been in the temple at the Feast of the Passover. But he had conversed with the religious leaders of the Jews in such a manner that they were absolutely amazed. Who was this boy? How did he acquire this spiritual knowledge? But again, that stir only lasted for a short period of time leaving many questions ~~xxxxxxxx~~ still unanswered.

Then a new and different preacher appeared on the scene. He was preceded by a man known as "The Baptist" or "John the Baptist." As He began to preach throughout Galilee and Judea, His fame began to spread. Crowds surged to get a glimpse of Him, or if they were fortunate enough to hear Him as He told of God's love for them.

Jesus was in Jerusalem for the Feast of Tabernacles. During this time He had openly clashed with the scribes and Pharisees and the religious leaders at the Temple. Their debate had culminated in the desire of these authorities to stone Him and end His ~~xxxxxx~~ disturbing ministry.

Following this He had encountered a man blind from birth and had healed him. Not only ~~xxx~~ did He heal the man, but He had the nerve to do this on the Sabbath. All of these things had brought Him into direct opposition to the religious leaders of the Jews.

The healing of the blind man led to the man being questioned extensively by these authorities in the temple. The main extent of their questioning concerned not the fact that the man was healed, but who was it who did the healing? The man, not completely sure of just who Jesus was, but knowing He was from God answered these who questioned him by saying, (read verses 30-33).

This further infuriated these Jews and so they told the man, (verse 34a).

The result was and we read, "And they cast him out," verse 34b.

Word of this got back to Jesus and Jesus went ~~xx~~ out of His way to find the man and questioned him about his beliefs, verse 35. The man, unsure of the

answer, asked, "Who is he, Lord, that I might believe on him?", verse 36.

Jesus then identified Himself by saying, "Thou hast both seen Him, and it is He that talketh with thee," verse 37.

Overcome by the knowledge that he has met the Christ, the Messiah of Israel, the man replies, "Lord, I believe, And he worshiped Him," verse 38. The man had been ~~in the temple~~ excommunicated from the temple where he went in his blindness to worship God. But he came to Jesus and Jesus didn't cast him aside and so he worshiped Jesus recognizing Him as God among men.

The statement that Jesus made following this was His theological statement of who and what He was. He said, (read verse 39). What Jesus said was that ~~xx~~ those who were blind and came to Him for healing would see. He didn't necessarily mean just people who were physically blind, but those who were groping for light spiritually. Anyone who didn't see or understand about God, Jesus said He came to give them sight. But He added that ~~xxxxx~~ those who supposedly could see might be made blind. Those who were as they thought "in the know spiritually" were unable to see. This was those who rejected Jesus and refused to believe that He was the Saviour God had sent.

Now some of the Pharisees had followed the man to see what he would do now that he was forbidden to partake of the religious services and rites. They heard what Jesus said, and I'm sure that Jesus meant those words for their ears, and they asked, "Are we blind also?" And Jesus told them plainly, "If ye were blind, ye should have no sin: but now ye say, 'We see'; therefore your sin remaineth."

Because of their claim to be in the spiritual know, they revealed their blindness because there was no way they would believe that Jesus was the Messiah sent by God. But Jesus didn't say these things vindictively with the desire to get even with their hatred and anger. It wasn't too long after this that He sat overlooking Jerusalem and in sadness He said, "Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often I would have gathered thy children together as a hen gathereth her chickens under her wings and ye would not!" Mt. 23:37.

And He cried. He shed tears over the blindness of the people.

It is then that Jesus made the comparison between who was the rightful shepherd of the flock. The flock of course was the Jewish nation; God's chosen people. The so called leaders, were not what they should have been. Jesus compared them to thieves and robbers. Jesus used the illustration of sheep and shepherds because the people were familiar with that analogy.

Our Scripture relates that this illustration is a parable., which was not understood by the religious leaders who heard it. Here then He makes His

next famous "I AM" statement by saying, "Verily, verily, I say unto you, 'I am the door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.'", verses 7b-9.

Jesus was telling them something that most of them knew. Shepherds drove the sheep into some sort of enclosure which didn't have a door or gate. It may have had a fence around it, or be made of rocks, or a semi-circle made of bushes. But it didn't have anything to close it off. At the entrance through which the sheep passed, when they were all in, the shepherd would lie down in that opening and anything going in or out had to go over the ~~xxxx~~ shepherd. Jesus was saying that He was the one standing at the entrance to the sheepfold which is God's kingdom and the only way to get in was through Him. Then Jesus made the comparison between those who were the wrong shepherds and ~~themselves~~ Himself, (read verse 10).

The comparison is that the religious leaders of the time were not interested in the salvation of the people. They were only interested in them supporting their temple and synagogues with money and sacrifices which kept the clergy well fed and well paid. It was the same as if these people were actually stealing from the common people, or killing them. Because they actually were taking their money, and ~~xxxx~~ had made it impossible for them to enter the kingdom of God.

Jesus countered this by saying that He had come that they might have life. He was ~~xxxxxxgivingxxxxxx~~ offering them life as they never had it before. He said, "I am come that they may have life, and have it more abundantly." Jesus was saying that He was giving not just life, but life that was complete, and full, and overflowing.

(Illustration of George Wilson being hung although he had a pardon)

In 1829 a man named George Wilson in Pennsylvania was sentenced to be hung by a United States court. He had robbed the mails and in the process had murdered people. President Andrew Jackson issued a pardon but Wilson refused it. He said that it wasn't a pardon unless he accepted it. Here was a point of law which had never been raised before. The president asked the Supreme Court to rule on this issue. They did. The conclusion they reached was that a pardon is a piece of paper and the value rests with the recipient. If the recipient refuses to accept the pardon, his original sentence must be carried out. So because of this, although George Wilson had a pardon and could have walked out of prison, by his own choice, he was hanged.

This is precisely what Jesus was offering to the religious leaders of His day. But instead they chose to refuse to accept what God had so graciously offered them. Jesus is "The Entrance" through which all men must pass in order to have salvation. Anyone who tries to enter in any other way, is the same as a thief and a robber. God has provided the way and man has the choice. Even today, the people whom God chose as His own, the Jews, refuse to believe that their Messiah has come in the person of Jesus Christ.

Following World War II, an inscription was found on the wall of a cellar in Cologne, Germany. It ~~xxxx~~ was head, "I Believe" and it read:

I believe in the sun, even when it isn't shining;

I believe in love, even when I feel it not;

God was not silent and is not silent. He has spoken through Jesus. Jesus is the door, the entrance into God's fold and this is the answer to the meaning of life. When we have Him, we need nothing else to make life meaningful, because through Him we have life more abundantly.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor March 9, 1986
Mr. Dale Rice, Minister of Music
Acolytes: Doug Vensel and Robin Kaiser

ORDER OF WORSHIP 11:00 A.M.

Prelude "Cross of Sorrow"
Chiming of the Hour
Announcements
Congregational Greeting
Joys
*Processional Hymn No. 601 "Saviour, Like a Shepherd Lead Us"
*Ascription
*Exhortation
*Confession (In Unison) "Almighty God, as we cease not by our sins daily to provoke thy wrath against us, grant that we may at length know what we have hitherto deserved, and become displeased with our vices. Grant that we may really and from the heart be turned to thee, and above all things seek to be reconciled to thee and received into thy favor. Rule us by thy Holy Spirit, and confirm us in true obedience and godliness, that we may share in the works of thy kingdom, and know the grace and joy thou hast so freely given through Christ our Lord".....Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 398 "Rise Up, O Men of God"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!
Prayer
Offering
Offertory "Ten Thousand Angels"
*Doxology - page 382
Anthem: "Be Joyful!"
Scripture: John 10: 11-18
Sermon: "The Benevolent Herdsman"
*Closing Hymn No. 345 "Crown Him with Many Crowns"
*Benediction
*Closing Chimes
Postlude "Sing with All the Sons of Glory"

*Congregation Standing *****

The beautiful flowers on the altar have been placed by Mrs. Ruth Stewart in memory of "Jimmy" Stewart.
Mr. & Mrs. George Pflugh will greet the congregation at the door this morning.

Ushers for today are: Alta Kradel, Lois Stokes, Marilyn Snyder and Dutch Bolam.

Nursery will be provided today by Beth Tait.

Bill Pflugh and Howard Jaillet will be visiting the hospital this week.

Attendance last Sunday was 113 with 10 visitors.

Hospitalized: Zitt Thompson, Bob Wickenhagen and

OUT / Howdy Bolam in BMH. *LINDA SHEPHERD*

MONDAY - Volleyball

TUESDAY - Fellowship Night for St. Paul's at 6:30 P.M. *HUGH PAGE*

WEDNESDAY - Girl Scouts

THURSDAY - Choir practice at 7:00 P.M.

Basketball

FRIDAY - BFBC

EASTER EGGS are going to be finished this week. We will be working on them Monday, Wednesday, Thursday & Friday. These days are scheduled until all of the work is done.

If you would like to help, please come at 7:00 P.M.

NEW MEMBERS will be taken into the church on Palm Sunday along with the Confirmation class. If you or someone you know may be interested in joining, please contact the office or the pastor.

YMCA GOOD FRIDAY BREAKFAST will be held March 28th at 6:00 A.M. Tickets are \$3.00 each and may be purchased from Walter Harmon or Ken Weitzel.

Volunteers Against Abuse Center is conducting a training session for interested volunteers. If you are interested there is a notice posted on the bulletin board in the Narthex with the information.

VBS plans are being completed. If you would like to help out in any way, please contact Mrs. Marge Smiley the director for this year. We still need helpers for the classes and well as craft workers.

EASTER LILY time has come. If you would like to purchase a lily in memory of someone, please complete this form and drop in the office or the offering plate. The ordering deadline is March 16th. Price is \$5.25 each.

NAME _____

In memory of _____

Final Note on the Easter Eggs; they will be ready for pick up in the kitchen next Sunday after church.

Scrip: John 10:11-18; Text: Jn 10:11
 Thus minstrs serm titl chang-4 th bettr,
 Th I is indeed our shep & that no only enuf, all absol
 need
 Js continu spk peop Temp area & mesag elab on prior
 up in wh tol of B entranc 2 sheepfold
 now tak analog 1 step furthr & add+He Gud Shep &
 as Shd Shep the 3-def aspects His minstry
 go 2lk them dif sequenc than fnd in our Scrip
 No mean Js tol out of contex, but easier folo if tak
 in a consequential progression
 vss 14-15=this 1st aspec of His minstry
 Peop in kno tel us shep can tel ea sheep by site/nam
 & along w/fac is sheep folo only shep they kno
 Prov by curius peop try cal sheep & no responl & wen
 shep call they cum 2 him
 Wat Js say is relat 2sheep, but aply 2humn situation
 4centrys men lk 4shep 2lead fr/sp darknes 2 lite of
 G's luv & Js say He that shep wil lead 2 G's luv
 Mor than that, peop wer liken 2sheep who wen knu
 shep respond by folo him
 Then Js tuk analog nothr step by say G knu Him persly
 othr words, G knu He Gud shep who tru & cudB trust
 w/sheep
 & Js knu in turn F mak posib Himself 2lead sheep,
 (the peopl 2 th luv of G
 Here Js identfy tru shepherd by stat=& I LAY DWN MY
 LIFE FOR MY SHEEP
 any shep who tru wil 2gard sheep w/lif, but that 3rd
 aspec & B4 lk that, lets lk 2nd aspec=
 v 16-Wen Js Egan minstry ran in2 probs Bcuz Jews
 bev if He Mesiah He supos 2deal only w/peop Israel
 They had exclusic lk concern Mesiah's minstry
 Wenn Syro-phonician woman cam 2Him He tol He only sent
 2lost sheep of Is-but she insist & He help
 He taut, heal in Samaria
 Sed of Romn Cent ther no faith fnd in Is lik his
 Samar lepr return 2giv thanks
 story of persn rendr help on rd rep by Samartin
 All thez pruv Js no ju sent 2 Jews
 Eyn Angl Gab wen tol shepd of Js birth say=BHOL, I
 BRING U TIDINGS O GRT JOY WH SHALB 2ALL PEOF
 To whom? == ALL PEOPLE, that ment evrl
 Jews/Gents/all races/colors/beliefs
 All of them had optunty 2cum 2 this shep & 2B led
 in2 G's kingdom
 So Js say ther 2B 1fold, 1shep & this no mean 2imply
 ther 2B 1-unversl ch & all denoms mus merg/blend 2get
 2 Bcum 1fold

Nor duz mean as Rom Cath Ch taut, is not Cath U 2/
 dont Blong 2 th Lord & Both vupts R err oneous
 Js was say ther shalB 1 fold wh ment His Church
 & this no do way with denoma Bcuz evn 1st cent ch in
 ea cong had own worsh & difs in services
 But difs no caus divisn or disension, they acpt 4wat
 w/ & that was, merly difs in formalty within body
 of Xp
 They all Bliev fundmentls of faith & that wat is
 import
 Js Xp is hed of Xpian Ch & all Xpian congs R membs t
 that body wh maks it 1 fold
 vs 11, 15b, 17-18=third aspec Js minstry
 in thez vss Js pt out He wud sac His lif on Bhalf
 His sheep
 thing import thez vss is that giv of Himself was
 not compplsry actin on His part=But voluntary one
 Js choz 2giv lif 4sheep
 that fac shud mak us luv Him mor Bcuz tuk deliberat
 act His part 2giv us salvatin
 (Ilus lost lamb and how shado scared 2wild creatures)
 This givs us ilus wat Benev Herdsmn, or Gud Shep did
 4us
 But insted lamb as in Seibel story wud parphras
 Lamb was lnce nail 2cros & dy ther; & cast shado wh
 ovrcum things hurt, kil sheep
 such things as sin/deth, sep from G
 But strangly enuf ~~xx~~ lamb turn in2 shep on that cros
 Js cud hav turn fr compl of missin on wh sent,
 But He didnt, He choz not 2run
 He choz 2dy; He gav His lif, no 1 tuk if fr Him
 cros wasnt thrus on Him, He willingly acpt it,
 OR US
 He pruv 2B mcs Benev Herdmn evr liv
 He sed=I AM THE GUD SHEP:TH GUD SHEP GIVETH HIS LIFE
 FOR TH SHEEP
 & He gav Himself 4us, His sheep.

"The Benevolent Herdsman"

Scripture: John 10:11-18

Text: John 10:11

(Illustration of minister's sermon title changed - for the better)

In Norfolk, Virginia Rev. Williams telephoned his sermon title to the Norfolk Ledger Dispatch.

"The Lord is my Shepherd," he said.

"Is that all?" the girl ~~xxxxxxxx~~ asked.

He replied, "That's Enough."

The church page carried his sermon topic, "The Lord is my Shepherd-that's Enough." And Rev. Williams when he saw this amended his sermon topic and preached on, "The Lord Is My Shepherd - that's enough."

The Lord is indeed our shepherd and that is not only enough, it is all that we absolutely need to live. Jesus continued speaking to the people in the temple area and His message was an elaboration on the prior Scripture in which He told of being the entrance to the sheepfold. Now He takes that analogy one step further and adds that He is the good shepherd. As the good shepherd there are three very definite aspects of His ministry. We are going to look at them in a ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ somewhat different sequence than they are found in our Scripture text. This doesn't mean that Jesus told them out of context, but that we may find it easier to follow if we take them in a consequential progression.

The first aspect of Jesus' ministry is found in the 14th and 15th verses.

We read, "I am the good shepherd, and know My sheep, and am known of mine.

As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep."

People in the know about such things tell us that although a shepherd may have a large flock of sheep, he can tell each of them by sight, if not by name. And along with this is the fact that the sheep will only follow the shepherd they know. This has been proved by curious people who have tried to call the sheep of a flock only to have the sheep ignore them. But when the shepherd of the flock called, those same sheep came to him. What Jesus was saying was a known fact about sheep and He related it to the human situation. For centuries, men were watching for a shepherd to lead them from spiritual darkness to the light of God's love. And Jesus said that He was that shepherd who would and could lead mankind to the love of God. But more than that, the people were likened to sheep who when they knew their shepherd, responded by following him.

Then Jesus took this analogy one step further by saying that ~~He~~ God knew Him personally. In other words, God knew that He was the shepherd who was true and could be trusted with the sheep. And Jesus in turn knew the Father making it possible for Himself to lead the sheep, (the people) to the love of God. And here Jesus identifies His true shepherdhood by stating, "And I lay down my life for the sheep."

Any shepherd who was true, was willing to guard the sheep with his life.

But that is the third aspect and before we look at that, let's look at the second aspect of what Jesus is saying here.

Jesus said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd." vs 16.

When Jesus began His ministry He ran into problems because the Jews believed that ~~He~~ if He was the Messiah, He was supposed to deal only ~~with~~ with the people of Israel. They had an exclusive look concerning the Messiah's ministry. When a Syro-Phoenician woman came to Him He told her He was only sent unto the lost sheep of Israel. But because of her insistence that He help her, He did. He taught and healed in Samaria; He said of a Roman Centurion that there was not found faith in Israel like his; a Samaritan leper returned to give Him thanks; and the story of a person rendering ~~xxxxxx~~ kindness was represented by a lowly Samaritan. All of these instances prove that Jesus was not just sent to redeem the Jews. Even the ~~xx~~ angel Gabriel when he told the shepherds of Jesus birth, proclaimed, "Behold, I bring you tidings of great joy which shall be--" *"TO ALL PEOPLE"*

To whom? "To all people." That meant everyone! Jews, Gentiles; all races; all colors; all beliefs. All of them were to have the opportunity to come to this shepherd and be led into God's kingdom.

So Jesus is saying that there is to be one fold, with one shepherd. Now this doesn't mean as some would imply that there is to be one Holy Universal church and all denominations must merge and blend together to become this one fold. Nor does it mean as the Roman Catholic Church has taught that if you aren't a catholic you don't belong to the Lord. Both viewpoints are erroneous. Jesus was saying that there shall be one fold, which meant, His Church. This doesn't do away with denominations because even in the 1st century church each congregation ~~xxx~~ had their own worship and differences of services. But these differences did not cause division or dissension. They were accepted for what they were, and that was, merely differences in formality within the body of Christ. They all believed the same fundamentals of the faith and that is what is important. Jesus Christ is the head of the Christian Church and all ~~xxx~~ Christian ~~xxxxxxxxxxxxxx~~ congregations are members of that body, which makes it "one fold."

Then the third aspect is found in this Scripture in the 11th verse, in the latter part of the 15th verse, and in the 17th and 18th verses. Jesus said: "I am the good shepherd: the good shepherd giveth His life for the sheep. And I lay down My life for the sheep. Therefore doth My father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father."

In these verses Jesus points out that He would sacrifice His life on behalf of His sheep. The thing of importance in these verses is that this giving of

Himself was not a compulsory action on His part, but a voluntary one. Jesus chose to give His life for the sheep. That fact should make us love Him even more because it took a deliberate act on His part to ^{give}~~grant~~ us salvation.

(Illustration of lost lamb who scared the wild animals, by George Seibel, from book - The Stories He Told.)

There was once a little lamb who was lost. As he wandered looking for the other sheep he came upon a beggar sitting near the city gate by a fire he had made to keep him warm. Since it was getting dark, the lamb decided to lie down by the beggar by the fire to keep warm until morning. As he snuggled up against the beggar four wild creatures ~~xxx~~ were looking for something to eat to appease their hunger. There was a lion, a bear, and a wolf, with a vulture circling in the air. They spied the fire as they neared the place where the beggar and the lamb sat by the fire. As they smelled the scent of the lamb the lion roared, the bear growled, the wolf howled and the vulture screeched in the air. The beggar sleeping by the fire awoke and ~~got up~~ the lamb awoke also. The beggar got up to stir the embers of the fire and put on some more wood. As he did so the lamb also stood up and stretched, shaking the stiffness out of its legs. As it did so, ~~it saw the lion, the bear, the wolf, and the vulture~~ the glow of the fire cast a huge shadow on the city wall behind them. "What's that" the lion asked. The bear said, "It's a wild beast," growled the bear. "Let's run before it devours us," said the wolf. "It's an evil spirit and it will scorch my wings," said the vulture and they all turned and ran. And the lamb lay down beside the beggar until morning, not knowing how it had frightened the four fierce creatures. So writes George Seibel in his book "The Stories He told."

~~xxxxx~~ I think this gives us an illustration of what ~~the Good Shepherd~~ "The Benevolent Herdsman", or "The Good Shepherd" has done for us. But instead of the lamb casting a shadow of a fierce beast on the wall, He cast the shadow of a cross there and the enemies of God can only take flight in the presence of that cross. Jesus could have turned away from the completion of the mission upon which He came. But He didn't. He chose not to run. He chose to die. He gave His life, no one took it from Him. The cross was not thrust upon Him. He willingly accepted it - for us. He proved to be the most Benevolent Herdsman who ever lived. He said, "I am the good shepherd: the good shepherd giveth His life for the sheep."
And He gave Himself for us, His sheep.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor March 16, 1986
Mr. Dale Rice, Minister of Music
Acolytes: John Penrod and Kelly Mangel
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "Melodie Sacra"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

*Processional Hymn No. 95 "At the Cross"

*Ascription

*Exhortation

*Confession (In Unison) "Our Father, in this season of self-discipline, when we are giving thought to our discipleship, make us aware that being a disciple means to follow Jesus Christ as He seeks to be a servant of all. Thus we would remember: all our sins that keep us apart from you; all of the things we have omitted to do in our lives; all of the chances we have missed to help others and to seek them for your kingdom. For all of these things as well as others that may separate us from your love, we ask forgiveness in His name."....Amen.

*Kyrle

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name
forever.

*Gloria Patri - page 142

Hymn No. 108 "Rock of Ages, Cleft for Me"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer

Offering

Offertory "Ivory Palaces"

*Doxology - page 382

Anthem: "Alleluia"

Scripture: John 11: 18-27

Sermon: "The Firstfruit"

*Closing Hymn No. 223 "I Stand Amazed"

*Benediction

*Closing Chimes

Postlude "Sing Amen"

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mrs. Ellen Schildroth in memory of Mr. Henry Schildroth and William Smiley.

Mr. & Mrs. Ed Walker will greet the congregation at the door this morning.

Ushers for today are: Rob Vinroe, Randy Dellen, Bob Dellen, and Kevin Snyder.

Nursery will be provided today.

Paul Riemer and Dick Mangel will be visiting the hospital this week.

Attendance last Sunday was 109 with 9 visitors.

> Hospitalized: Eleanor Sandbach, Norman Lippold, Mary Steinheiser - 047

MONDAY - Fidelity Bible Class meets at 7:30 P.M.

TUESDAY - Fellowship Night for St. Paul's at 6:30 P.M.

WEDNESDAY - Golden Circle meets at 7:30 P.M.

THURSDAY - Mary Martha Circle meets at 10:30 A.M.

> SATURDAY - Choir Practice at 7:00 P.M. Come join in!

Easter Egg Hunt for Easter Seal Society children will begin at 10:00 a.m. at Alameda Park.

PROPERTY COMMITTEE will be meeting at 7:00 P.M. Monday nite March 17th.

> EASTER EGG orders may be picked up today immediately after church in Rehoboth Hall kitchen. There are a variety of extras if you did not order but would like one. \$4.25 ea.

PALM SUNDAY is next Sunday. We will be confirming the Confirmation Class and taking in new members. If you or someone you know would like to join, contact the office.

> LITTLE BROWN ENVELOPES that you received on Ash Wednesday are to be brought in next Sunday and exchanged for another envelope. This will be part of the service.

> FOOD DRIVE for Easter will be held next Sunday as well. Bring in your food items as we help needy families to prepare for the Easter holiday.

COOKIES FOR MAUNDY THURSDAY are needed for the reception being held in the hall for new and old members. This will be held immediately after the Maundy Thursday service.

> RESERVATIONS for the Sunrise Breakfast should be turned in as soon as possible to Helen Riemer or Dick Mangel.

Also any one who is baking breakfast rolls, tell Helen.

COOL WHIP bowls are badly needed for the baskets we prepare for the easter egg hunt. Drop them in the kitchen or call Ginny. We need them before Saturday.

EASTER LILY orders are due in today. If interested drop a note in the offering plate. Remember to put down whom they are in memory of. Price is \$5.25 each.

GOOD FRIDAY Fellowship Breakfast at YMCA at 6:00 a.m. on March 28th. See Walter Harmon or Ken Weitzel for tickets.

"The Firstfruit"

Scripture: John 11:18-27

Text: John 11:25-26

(Illustrations of humor surrounding death)

There is a radio station in Boone North Carolina which has a program called "The obituary column of the air." On one of the broadcasts after the usual funeral music, the announcer said, "We are sorry to report there were no deaths in our county in the past 24 hours."

A New York writer who wanted to will his body to science, selected Harvard University. He was asked why and he explained, "Because my parents wanted me to go there and this is the only way I could get in." A Washington D.C. friendly undertaker signs all of his letters, "Eventually yours."

(Illustration of John Payne who came "Home.")

On April 10th, 1852 an American died in Tunis, Africa. He was buried in a cemetery there. Thirty years later as an act of a grateful public, the United States sent a warship to the African coast. Americans opened his grave, took the remains, placed them in a coffin and placed the coffin on board that battleship and headed for home.

The ship was met upon its arrival by the firing of guns and all the American flags flying at half-mast. His casket was carried on a special train to Washington, D.C. All of the government offices and departments were adjourned for his funeral procession. As that procession passed down Pennsylvania Avenue, the President, Vice-president, members of the cabinet, congressmen, judges of the supreme court, officers of the army, navy and all branches of the service, and citizens from all walks of life, stood with heads uncovered.

Who was this man so honored, thirty-one years after his death? The man who wrote the words, "Mid pleasures and palaces though we may roam,

Be it ever so humble, there's no place like home."

The man was, J. Howard Payne, an American playwright, who also served the American government as Consul in Tunis, Africa. He was brought to ~~his~~ rest in his beloved "Home Sweet Home."

For centuries and centuries, man thought of the final resting place for the dead body as "Home." And it wasn't until Jesus Christ came that as Paul says, "He brought life and immortality to light." The story of the raising of Lazarus from the dead is one which is probably the best known of all of the ~~many~~ miraculous things which Jesus did. Jesus was preaching and teaching in ~~the~~ Perea, probably in the town of Bethanbara when He received word that His friend Lazarus was sick. Jesus knew that Lazarus was already dead when the messenger came to tell Him. But strangely enough He said, "This sickness is not unto death, but for the Glory of God, that the Son of God might be glorified thereby." verse 4.

He was trying to tell His disciples and others that God would use this situation to ~~show~~ reveal Himself and prepare the people ~~for~~ to understand what His glory consisted of. Jesus stayed in this town two more days before He headed for Bethany and the home of His friends Lazarus, Martha, and Mary.

~~Bethanyxx~~ On the way, Jesus talked to His disciples about the situation they faced in Bethany. He said, "Our friend Lazarus sleepeth; but I go, that I ~~might~~ may awake him out of sleep." verse 11b.

The disciples thought that He ~~meant~~ actually meant Lazarus was just sleeping, but Jesus meant that he was dead and it necessitated that He tell them,

(Ilus: Hubert Eaton became a millionaire by softening awareness of death with Forst Lawn in Ca. Beautiful garden atmosphere with death=leave taking;corpse=loved one;slumber room, cosmetics and so on. Jews back then did this "Lazarus is dead," verse 14b.

Our Scripture tells us, "Now Bethany was nigh unto Jerusalem, about fifteen furlons off." verse 18

This was a distance of about 2 miles. This meant that many of the Jews both of the common people and of the religious community came to pay their last respects and this is what is meant by the people coming to comfort Mary and Martha as the 19th verse points out. This family who were friends of Jesus were probably influential in the community and were well known. The custom was for people to come to the house where the body was wrapped and prepared for burial. The family received their friends in this manner. After the people had talked to the family and offered their condolences, they would go out of the house and form two lines down the road leading to the place of burial. After a period of time in which everyone had an opportunity to share their grief with the family, the family would come out of the house with the body being carried on a bier in front of them. They would pass between the two rows of people lining the street. If it was a small ~~prozeession~~ group of mourners lining the road, after the last of the family had passed, these people would then walk behind the family to the tomb. But in the case of Lazarus who was well known, it is a distinct possibility that there were two lines of mourners from his house to the tomb in which he was to be buried. Then when the burial had taken place, the family would return to their home followed by the mourners and for a month there would be mourning and wailing for the person who had died. ~~Someeoneixixixix~~

Someone in this crowd of mourners must have spied Jesus and His disciples coming and got the word to Martha and she left the house and went to meet Him. It was at this point that Martha spoke the word so often used in what appears to be hopeless situations. She said, "IF." "IF Thou hadst been here, my brother had not died." verse 21b.

But immediately on the heels of this statement she follows it with an affirmation of faith by saying, "But I know that even now, whatsoever Thou wilt ask of God, God will give it Thee." verse 22.

Jesus matter of factly states, "Thy brother shall rise again." verse 23.

This is followed by Martha's answer, "I know that he will rise again in the resurrection at the last day." verse 24

Martha was expressing a belief in immortality. How strongly she believed this is questionable because of her responses and actions in future verses.

But here we come to what I believe may well be the most beautiful verses in the whole New Testament. The first time I heard them preached as a small boy, I was so impressed with them that I have never forgotten the impact they made.

Jesus said, "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."

After He had said this He asked, "Believest thou this?" This is a good question. Only those who truly know Jesus Christ as Lord and Saviour can ~~see~~

confidently say "Yes, I believe that." To all others it is only a hope, or a wish that there is a life beyond this one. And quite truthfully, for many death is only to be feared and avoided at all costs.

(Illustration of William Cowper and a lifetime is too short for friendship) William Cowper the hymnwriter said that 70 years was too short a time to develop friendships completely. So he ended one of his letters to a friend: "For you ~~should know~~ must know that I should not love you half so well, if I did not believe you would be my friend to eternity. There is not room enough for friendship to unfold itself in full bloom in such a nook of a life as this. Therefore I am, and must and will be, Yours for ever."

What Jesus was saying to Martha was just this. He was telling her that the wish, of the hope of a life beyond this one is not just dreaming of that fact instead, it is a reality to be grasped by anyone who believes that He is the Saviour of the world. He not only said "He was the resurrection," but He said that "He was the life." There can be no resurrection if there is no life along with it. What good is there in having a body possessing some vital signs if there is no living for that body. Medical science is showing us this more and more each day. Years ago there were no means to keep a person's vital signs going. But today they can hook a person up to some machines which continue the breathing process and the flow of blood. But eventually, the decision must be made to turn off the machines if the brain is no longer alive. Without Jesus there was and is no resurrection. When He raised Lazarus He was demonstrating what would happen to Himself in the near future.

~~After Jesus~~ This event probably took place on a ~~Friday~~ and after Lazarus was raised, Jesus went with him and his sisters to their house in Bethany and spent ^{that} Friday, and Saturday the Sabbath with them and then departed on Monday.

It is ironic that this Friday was no more than a month before He was executed on a Friday. Then on that first glorious ~~Easter~~ Sunday morning the grave was found to be empty and Jesus was seen and recognized as the Risen Lord. Paul tells us something interesting about His resurrection in the 15th chapter of his first letter to the Corinthians. He writes, in the 20th verse, "But ~~now~~ now is Christ risen from the dead, and become the firstfruits of them that slept."

Before the Israelites harvested their crops they were to bring a representative offering of those crops to the priest as an offering to the Lord. Their full harvest could not be made until the first fruits were offered. This is the point of Paul speaking of Jesus as being the "First fruit." The resurrection of Jesus was the "Firstfruit" of the harvest of the believing dead. Jesus made an offering of Himself to God the Father on our behalf.

But there is still the issue that the "firstfruits" were only an installment of the harvest which was yet to come. Jesus as the "Firstfruit" was merely an indication that there was more to come. And that more to come is the resurrection of everyone who believes in Him. His resurrection requires our resurrection as God's redeemed. Furthermore, this resurrection is a permanent one.

Lazarus, like the others Jesus raised from the dead, as well as the people raised from the dead as recorded in the Old Testament had to die again. They were raised only as examples that there is life beyond the grave. But the resurrection of Jesus Christ was permanent and He didn't need to die again. His miracle brought forth that all who belong to Him will live eternally with Him.

(Illustration of father and son saved from the sea)

A father and son had been involved in a shipwreck. They were the only survivors. They clung to floating debris hoping for rescue. Then as darkness descended the father saw a huge wave sweep his boy away and he didn't see him again. He clung ~~to~~ precariously to his momentary lifesaver and lost consciousness. The next morning he was pulled from the water unconscious. He was taken to a fisherman's house nearby. He awoke in a bed and immediately remembered with remorse his lost son. He turned his head to look around where he was, and there on a bed next to him was his son, and his heart leaped for joy.

~~XXXXXXXXXXXX~~ One by one friends may leave this life, swept away by the billows of time. But someday, we shall meet again in eternity because Jesus Christ has arisen and become the "First fruit" of those that sleep." He said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die."

"Believest thou this?" You do if you know Jesus Christ.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor March 23, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Kelly Mangel and John Penrod
+ + + + +
ORDER OF WORSHIP 11:00 A.M.
Prelude "Arioso"
Chiming of the Hour
Announcements
Congregational Greeting
Joys
*Processional Hymn No. "Rejoice, Ye Pure in Heart" Pg. 394
*Ascription
*Exhortation
*Confession (In Unison) "Again we confess, O God, that we are not ready to bear our cross--getting involved in the life of the world as a Christian is just too much right now. We do not want to take the risk of being isolated from the crowd, even though the crowd is not on your side. But Father, we want to get involved with you, really we do. Our sin, indeed my sin, is that we are not willing to make any commitments to you or anyone else. Please forgive, Lord Jesus, for feeling this way. Grant your peace."....Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!
Prayer
Offering
Offertory "Because He Lives"
*Doxology - page 382
Envelope Exchange
The Rite of Confirmation - The Charge: The Vows
*Apostles Creed - page 137 (Congregation and Confirmands)
The Confirmation: The Confirmation Prayer
The Reception of Adult Members
Anthem: "The Palms"
Scripture: John 12: 12-19
Sermon: "The Same Crowd"
*Closing Hymn No. 595 "Lead On, O King Eternal"

*Benediction
*Closing Chimes
*Postlude "Hosanna"
+ + + + + *CONGREGATION STANDING + + + + +
The beautiful ferns that now decorate the chancel have been placed by the Alvin Tait family in memory of loved ones. The beautiful flowers on the altar have been placed by Mrs. Genevieve Nohach and daughter in memory of "Nick" Nohach. Mr. & Mrs. Harry Davis will greet the congregation at the door this morning.
Ushers for today are: Dick Mangel, Dick Dally, Ed Walker, and Don Kingsley.
Nursery will be provided today.
Lloyd Link and Bob Dellen will be visiting the hospital this week.
Attendance last Sunday was 135 with 13 visitors.
➤ Hospitalized: Eleanor Sandbach and Norman Lippold in BMH.
TUESDAY - Fellowship Night for St. Paul's at 6:30 P.M.
➤ THURSDAY - Maundy Thursday service at 7:30 P.M. in Rehoboth Hall. A reception for the new members will be held immediately following the service.
➤ FRIDAY - Good Friday service in the Sanctuary at 7:30 P.M. Communion in the pews.
HOLY WEEK SERVICES on Thursday and Friday. Communion will be served at both.
EASTER EGGS are still available. They may be picked up in the kitchen after the service, or see Helen Riemer.
COOKIES FOR MAUNDY THURSDAY are needed for the reception being held in the hall for new and old members. Please contact Shirley Link or Helen Riemer about this.
➤ RESERVATIONS for the Sunrise Breakfast should be turned in to Helen Riemer or Dick Mangel by March 24th.
EASTER LILLIES may still be purchased. However, today is the final day, a complete list must be to the greenhouse on Monday morning. The price is \$5.25 each.
➤ EASTER SUNDAY we are to return our Love Loaves to Church. When bringing them in please make sure your name is marked on the loaf so you receive proper credit.
GOOD FRIDAY Fellowship Breakfast at YMCA at 6:00 a.m. See Walter Harmon or Ken Weitzel for tickets.
➤ EASTER SUNRISE SERVICE will be at 6:30 a.m. in the Sanctuary. Chet Stauffer will be having the message. We welcome today as new members, David Andrews, Cathy and Becky Hilliard, Chad and Todd Rensel, Jennifer Vinroe, Bob Tedder, Helen Quineaux, Margaret and Susan Emery.

Community Bible Church - Sagamore, Pa. - April 4, 1993

Prelude

Greetings/Joys/Announcements/Prayer Requests

Next Sunday - Easter: Sunrise service 7:00 A.M.
Breakfast following
Church 9:30 A.M.

Call to Worship:

REJOICE GREATLY, O DAUGHTER OF ZION:

SHOUT, O DAUGHTER OF JERUSALEM:

BEHOLD, THY KING COMETH UNTO THEE:

HE IS JUST, AND HAVING SALVATION:

LOWLY, AND RIDING UPON AN ASS,

AND UPON A COLT THE FOAL OF AN ASS.

BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD.

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: John 12:12-19

Sermon: "The Same Crowd" - St. Paul's 3/23/86

Hymn

Benediction

*Postlude

BILL

SANDY

WALTER

LOUISE - RECU

"The Same Crowd" - Scripture John 12:12-19: Text: 12:17

(ILUS HONESTY - EDITOR NEWSPAPER)

REALY SUMTH DIF 2FACE, ESPECY CERTIN CIRCUMS:

(PHOCIAN & REALTY OF TH/CROWD)

CHERRS IF CROWD R ONLY 4A WOMEN & THIS SITU JS FACE ON P SUN

() B ON P BRANCH, GARMENTS IN ST, ETC

JERU NEVR WITNES SCEN B4 - K JS ENTR JERU 2ACCLAIM BOTH JEW/GEN

THIS DAY JEW WORL WAITD-TH/DAY OF CUM MESIAH, S OF DAV, K OF IS

JS DECLAR SEEF-BRED FR/HVN:PRE-ABE:LITE OF WORL:DOR G'S KINGDOM:

GUD SHEP:SED RESURECTIN & LIF & NOW ACLAIM AS KING

JS AT HOME LAZ/MARY/MARTHA - BAKGR LAZ JEW LDR, RAIS FR/DED

JERU PAK 4PASOVR - IT SUN APR 2, 30 AD

JS LEF LAZ HOUS W/DISCIPS WALK JERU 2MI FR/BETHANY

MT/K/LK TEL JS SEN DISCIPS GET DONKY

PURE UNSPOTTD MESIAH CHOZ PURE UNSPOTTD DONKY 4TRIUMPH ENTRY

LK EXPL THIS -CHAP 19:37-38-PARAD HAS BGUN

VS 39=IDENT 1st GRP PEO WATCH PARAD & TRU IDENTITY

VS 40=JS ANSR

JN GIV US CLU VS 57 CHAP 11 - THEZ LDRS FRUSTRATD, WANT JS DED

VS 19=BLIEW WHOL WORL GON AFTR HIM

THEY WRONG THEN & SAM 2DAY, XPIANS MINORTY & JS SED SO

JS SED=NARROW IS TH/WAY & FEW THEREB THAT FIND IT

2ND GRP AT PARADE -CURIOSITY SEEKRS

VSS 20-22=GENTILS & CONSIDR UNWORTHY SPK 2JEW, 2JS, BUT JS SPK TO

THEM -VS 23

3RD GRP - THRIL SEEKRS VS 18 - PERHAPS AT FEED 5M

MANY PEO LIK THIS=FEED EM, AMUS EM, ENTERTAIN EM, & U WIL HAV CROWD

USE WORLDS STANDRDS & U CAN HAV PACKD CHURCH

(ILUS MINISTER FILLING CHURCH BY HAVING TOPLESS DANCERS)

IS THIS WAT G WANTS? DUZ G WANT ONLY PEO WHO FOLO CROWD???

!! G WANTS PEO WHO WIL HUNGR & THIRS AFTR RITUSNES & KEEP CUM

LK WK AFTR WK

(ILUS PARROT IN XXXXX BAR & CHURCH WORSHIP THER SUNDAY)

VS 17=THIS WA "TH/SAME CROWD"

FRI FEW WKS B4 IN BETH C LAZ CUM FR/GRV:NOW LIN STS SHOUT HOS

FOLOWING FRI SHOUT CRUCIFY HIM & THAT WHY JS SAY=VS 23

VS 24=GO ON TO SAY THIS - (ILUS WALT WILSON TRAVL TRAIN MIDWEST)

JS TEL PEO SUMTH KNU QUITE WEL - EXPL SEED COVR DECOM 2GROW

JS SED IN ORDR 2B TH/MESIAH, TH/KING THEY PROCL, HAD 2DY & B

RESUREC LIK SAW LAX RESURECTD

LIK CROWDS 1ST P SUN WE SHUD NO GET CARY AWAY W/HOS, & HALUJAHS

JS DIDNT, HE KNU IT PASING THING: HE HAD TO DY 2PROVID SALV

HE DYD FOR UR SINS & FOR MINE

2DAY SHUD SEPRAT US FR/TH/SAME OLD CROWD: WE SHUD DIF & BCUZ OF

JS WE SHUD CHANGD

"The Same Crowd"

Scip: Jn 12:12-19; Text: Jn 12:17
 (Ilus of honesty=newspaper ed & marag)
 Realty sumth dif 2fac espec cert circums
 (Ilus Phocian & reality of crowds)
 Cheers of crowd R only 4momen & this situ Js fac on
 we kno Sun designat as P Sun
 It was wild celeb;peo wer wav palm bran & shout=Hos
 & Hallelujah
 othrs thro Palm bran & garmens in st.
 Jeru nevr witness scene lik this B4
 K Js entr Jeru 2 aclaim no only of Jews,but Gents als
 This was day Jew worl in partic await,day of cum of
 Messiah,S of Dav,K of Israel
 He had declar Self as Bred fr Hvn;sed B4 Ab was,He
 was;had proclaim self as Lite of worl;sed He was door
 of G's kingd;proclaim Self as Gud shep;sed was res &
 Life & now crowd aclaim as King
 few shor wks B4 brot Laz bak 2lif;Laz wel kno & in-
 flu Jew who deeply involv in Jeru's relig & liv jus
 outsid city in town of Bethany
 Bcuz so wel kno,had so many frend news of resur
 spread lik wildfire thru comunity
 All Jewry was prep 4 Pasovr as peo by thousnds flock
 2 holy city 4 anual observ
 Was Sun,prop Apr 2,30 AD,But lets lk events & peopl
 It morn & Js spent nite at hom of frends=Mary,Martha
 & Laz in Bethany
 ros erly & w/discips hed 4 Jeru 2short mil dwn rd.
 Mt,Mk,Lk tel us Js sent discips 2 vilag 2get dnky
 on which 2ride
 Wen brot colt,on wh no 1 evr rod B4,plac coats on
 dnky 4 Js sit on
 Fur unspot Messiah chos pur unspot dnky 4Tr entry
 By this time huge crowd ariv & line St in2 Jeru
 As aproach city ride dwn fr Mt of Oliv peo Bgin 2
 aclaim Him & Lk say chap 19:37-38 - READ
 It then we C 1st grp peo 4whom parad reveal tru ident
 vs 39=Intrspers thru crowd wer thez Phars who were
 frustrat by aclaim givn 2 this 1 they deem imposter
 Their feelings wer Js shud shut thez peo up Bcuz
 they no tel truth
 Vs 40=Js tel them cud no controlvpeo Bcuz He receiv
 that wh G prom concern Messiah & if peo wudB silenc,
 th very stones wud snd 4th acalim of Hosana=Blessed
 is He that cumeth in name of th Lord
 Thez Phars wer frustrat Bcuz wanted Js ded
 Jn 11:57=Read & in 12:19=Read
 Wer so ovr zelus bout destroy Him,they actul Bliev
 worl had Bcum foloers of Js
 But how wrong they wer

2/

But how wrong they wer
 Rt dwn 2presen day & age,this stil no tru
 only smal minority of worl pop R actuly followers
 of Js Xp
 Js Himself predic wudB smal follo & always a minority,
 for=Narrow is the way & few ther R that find it"
 vs 9-22=Curiosity seekers & thez wer G,nts,considr
 as pagans & no worthy of time wud tak from Js
 But do we read of Js refus listn 2them & no anser
 ther questins?
 No we dont Bcuz we kno Js nevr refus 2 minstr 2
 needs of anyl,regardles who/wat statin in lif was
 3rd grp.peo this P Sun wer fikl thrill seekers
 vs 18=T,ez peo herd bout Laz & sum wer prob ther wen
 tuk plac;sum wer prob at feed of 5M
 many thez lik peo 2day=feed them,giv them sumthin
 spectaculr & U can fil any ch
 But jus giv plain Gospl w/no frils;no entrtain;no
 fancy adv or gimiks & U wont C them
 Ter R always thez want 2B amus/entrtain,but it wx
 w/worl stndrd this is dun
 (Ilus minstr fil ch w/toples dancrs=memship reachc500)
 Is this wat G want 4,His Ch? Duz G want peo who only
 folo crowd?
 No! G want peo who hungr/thirs aftr ritnes & keep ex
 cum bak 4it wk aftr wk
 (Ilus parrot & church start in bar & same Crowd)
 vs 17 tel us this=This was Th Same Crowd
 on a Fri wer in Bethany 2C miracl Laz cum fron grave
 Few wks latr wer in Jeru,line sts & shout=Hosana,
 Hallelujah,blesed is He who cum in name of the Lord
 On folo Fri wer shout=Crucfy Him,crucfy Him
 Bu Js knu this wud hapn;He knu aplaus of crowd wud tx
 turn 2 demand 4 blud
 That why read vs 23=READ
 This exactly wat all want 2hear;He was go 2B exalt
 rt in ther midst, but Js went on 2say=vs 24=READ
 (Ilus of minstr 6n train & cornfield of cemetary)
 Js was tel peo sumth knu quite wel
 kernl of wheat canB stor & outr shel wil protec as
 long as it kep in this way it wilB preserv
 But plant kernl in gr & soil Bgin act outr layr &
 soon rot/decompos & fr decomp plant start 2gro fr
 which othr seeds wil cum 4th
 But in odr 4this 2hapn,seed mus dy
 Js say in odr 4Him 2B Messiah,th K,they proc Him 2B,
 He had 2dy & then He wudB resur jus lik saw Laz resur
 Jus lik crowds 1st P Sun,we shudnt get cary away with
 Hosannas & Hallelujahs=Js didnt
 He knu this was pas thing;He had 2dy & that was mean
 He gav 2P Sun

He dy 4 Ur sins & mine & provid gift of salv
T, at is wat thez yng peo hav acpt ~~thex~~ 4ther yng
lives

2day shud chang ea of us, it shud turn us fr being
Th Same Crowd to being A Nu Crowd

2day shud mak a dif 4 ea us

But will it?

"The Same Crowd"

Scripture: John 12:12-19; Text: John 12:17

(Illustration of honesty)

The editor of a small town newspaper grew tired of being called a liar and announced that in the future he would tell nothing but the truth. The next issue carried the following announcement:

"Married -- Miss Sylvan Rhodes and James Collins, last Saturday at the Baptist parsonage by The Rev. J. Gordon. The bride is a very ordinary town girl, who doesn't know any more about cooking than a jack-rabbit, and never helped her mother three days in her life. She is not a beauty by any means, and has a gait like a duck. The groom is an up-to-date loafer. He has been living off the old folks at home all his life and ~~now~~ is now worth absolutely nothing. It will be hard life."

Reality is something that is difficult to face especially in certain circumstances.

(Illustration of Phocian and the reality of the crowd)

A Greek statesman and general named Phocian returned home after a successful military campaign. Mobs crowded the streets of Athens to welcome him and to ~~cheer~~ cheer. Because he didn't show exhilaration over this, an aide berated him. Phocian remarked, "They will cheer just as loudly when I am hanged." He didn't know how prophetic his words were. At a later time the Athenians forced him to drink hemlock thus committing suicide in ~~disgrace~~ disgrace.

The cheers of the crowd are only for a moment and this is the situation which Jesus faced on the well known Sunday we designate as Palm Sunday. It was a wild celebration. People were waving palm branches and shouting Hosanna and hallelujah. Others were throwing palm branches ~~into the street~~ and garments in the street. Jerusalem had never witnessed such a scene before. King Jesus was entering Jerusalem to the acclaim of not only Jews, but Gentiles as well. This was the day that the Jewish world in particular had awaited, the day of the coming of the Messiah, the Son of David, the King of Israel.

He had declared Himself as the Bread sent from heaven; He had said that before Abraham was, He had been; He had proclaimed Himself as the Light of the World; He had said that He was the door to God's kingdom; He had proclaimed Himself as the Good Shepherd; He said that He was the Resurrection and the Life; and now the crowd was acclaiming Him as the King.

A few short weeks prior to this He had brought Lazarus back to life. Lazarus, the well known and influential Jew who was deeply involved in Jerusalem's religion and lived just outside of that city in the town of Bethany. Because he was so well known and had so many friends the news of his resurrection spread like wildfire through the community. All of Jewry was preparing for the Passover as people by the thousands flocked to the holy city for this annual observance. So it was Sunday, very probably April the 2nd in the year 30 A.D. But let's look at that day ~~and~~ the events, and the people involved.

It was morning and Jesus had spent the night at ~~His friend's~~ the home of His friends Mary, Martha and Lazarus in Bethany. He rose up early with His disciples and headed for Jerusalem, two short miles down the road. MARK & LUKE Matthew tells us

"The Same Crowd"

Scripture: John 12:12-19

Text: John 12:17

(Illustration of Phocion and the fickle crowd)

An Athenian statesman and general named Phocion returned home after a successful military campaign. Mobs crowded the streets of Athens to greet him and cheer. Because he didn't show exhilaration over this an aide berated him. Phocion said, "They will cheer just as loudly when I am hanged."

that Jesus sent His disciples ahead to a village to get the donkey on which He was to ride. When they brought the colt, on which no one had ever ridden before, they placed their coats on the donkey for Jesus to sit on. The pure unspotted Messiah chose a pure and unspotted donkey for His triumphal entry. ~~By~~ By this time a huge crowd had arrived and lined the street into Jerusalem. ~~The people~~ As He approached the city, riding down from the Mount of Olives, the people began to acclaim Him and Luke tells us in the 19th chapter in verses 37 and 38, "The whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen saying, 'Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.'"

It is then that we see the first group of people for whom this parade revealed their true identity. In the 39th verse we read, "And some of the Pharisees from among the multitude said unto Him, 'Master, rebuke Thy disciples.'"

Interspersed in this throng were these Pharisees who were frustrated by the acclaim given to this One they deemed an imposter. Their feelings were that Jesus should shut these people up because they were not telling the truth. But Jesus answered, "I tell you that, if these should hold their peace, the stones would immediately cry out." verse 40.

Jesus was telling them that He could not control the people because He was receiving that which God had promised concerning the Messiah. And if the people would be silenced, the very stones would sound forth the acclaim of Hosanna, Blessed is He that cometh in the name of the Lord."

These Pharisees were frustrated because they wanted Jesus dead. At the end of the 11th chapter of John in verse 57 we read, "Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where He were, he should show it, that they might take Him."

And in the 19th verse of the 12th chapter we read, "The Pharisees therefore said among themselves, 'Perceive ye how ye prevail nothing? Behold, the world is gone after Him.'"

They were so overzealous about destroying Him that they actually believed the entire world ~~was~~ had become followers of Jesus. But how wrong they were. Right down to our present day and age this is still not true. Only a small minority of the world's population ~~is~~^{are} actually followers of Jesus Christ. Jesus Himself predicted that His following would always be a minority for "Narrow is the way, and few there be that find it."

Then there were people who perhaps could be called "Curiosity seekers." We read of them in the 20th through the 22nd verses, (read these). These were Gentiles, considered as pagans and not worthy of the time they would take from Jesus. But do we read about Jesus refusing to listen to them and not answering their questions? No we don't because we know that Jesus never refused to minister to the needs of anyone regardless of who or what their station was in life.

The third group of people on hand at this first Palm Sunday, were the fickle

"thrill seekers." We read of them in the 18th verse, "For this cause the people also met Him, for that they had heard that He had done this miracle!" These people had heard about Lazarus and some of them were probably there at that event. Some of them were probably people who had been at the feeding of the five-thousand. Many of these people were like people we have today. Feed them, or give them something spectacular and you can fill any church. But just give them the plain Gospel with no frills; no entertainemtn; no fancy advertising or gimmicks, and you wont see them. There are always those who want to be amused and entertained, but it is with the world's standards that this is done.

(Illustration of minister filling church with topless dancers)

I heard recently, and it actually happened that a minister wanted to increase his membership and within three weeks he had a congregation of over 500 people. But upon investigation you learn that he did it by bringing in topless dancers to perform during the "church service," unquote.

Is this what God wants for His church? Does God want people who only want to follow the crowd? No! God wants people who will ~~hxxxxxxxxxxxweek~~ hunger and thirst after righteousness and keep coming back for it week after week.

(Illustration of parrot in bar and church starting there)

The 17th verse tells of these people, (read it). This was the "Same Crowd." On a Firday they were in Bethany to see the miracle of Lazarus coming from the grave. A few weeks later they were lining the road into Jerusalem shouting, "Hosanna, Hoasanna, blessed is He that cometh in the name of the Lord. And then they were there the following Friday shouting, "Crucify Him, Crucify Him." But Jesus knew this would happen. He knew that the applause of the crowd could turn into the demand for blood. That is why we read in the 23rd verse, "And Jesus answered them ~~xxxxxx~~ saying, 'The hour is come, that the Son of man should be glorified.'"

This is exactly what they all wanted to hear. He was going to be exalted right in their midst. But then He went on to say, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

(Illustration of this as told by man on train passing cornfield)

Walter Wilson, a minister was traveling by train in the midwest. As they passed mile after mile of cornfields, Mr. Wilson remarked to a woman seated opposite him, "Look at the huge cemetery." She said, "Why mister that's nothing but a large cornfield." He said, "I know it is a cornfield to the eye, but at the foot of every stalk of that corn is grave, because Jesus said, 'Except a corn of wheat fall into the ground and die, it abideth alone.'"

Jesus was telling these people something they knew quite well. A kernel of wheat can be stored and the outer shell of it will protect it and as long as it is kept in this way it will be preserved. But plant that kernel in the ground and the soil begins to act upon the outer layer and soon it rots and decomposes it and from that decomposition a plant starts to grow from which other seeds will come forth. But in order for this to happen, the seed must die. Jesus was saying that in order for Him to be the Messiah, the King they were proclaiming Him to be, He had to die and then He would be resurrected just as they had seen Lazarus resurrected.

Just like the crowds on that first Palm Sunday, we shouldn't get carried away with the Hosanna's and Hallelujah's. Jesus didn't. He knew that this was a passing thing. He had to die and that was the meaning He gave to Palm Sunday. He died for your sin, and for mine and provided the gift of salvation. That is what these young people have accepted for their young lives. Today, should change each of us. It should turn us from being "The Same Crowd," to being "The New Crowd." Today should make a difference for each of us. But will it?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor March 27, 1986
Mrs. Dale Rice, Minister of Music
+ + + + +
ORDER OF WORSHIP 7:30 P.M.

Prelude

*Hymn "In The Cross of Christ I Glory"

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'er take me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me:
Lo! it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming
Adds more luster to the day.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide. . . . Amen.

*Call to Worship:

Pastor - When it was evening, He sat at the table with
His disciples.

People - As they were eating He said, "The Son of man
goes as it is written of Him."

Pastor - Let us seek Him in confession.

*Prayer of Confession (In Unison) Father you sent Your
Son that we might have life. He invited His disciples
to share in the evening meal, the breaking of bread
and the pouring of wine. He invited them to receive
His gift of love and the offering up of Himself; and
He invites us now to receive that same gift of grace.
May we be drawn together by the breaking of bread and
know the joy of sin forgiven, even as we forgive those
who sin against us. Cleanse us anew and hear us as we
confess our sins and shortcomings this night. This we
pray in our Master's name. . . . Amen.

Announcements

Offering Please pass plates down to end of table

Communion Hymn "When I Survey the Wondrous Cross"

When I survey the wondrous cross
On Which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all. . . . Amen.

Invitation to Communion
Institution and Consecration of the Elements
Distribution of the Bread
Distribution of the Cup

*Prayer of Thanksgiving

Anthem: "Lord, Is It I?"

Scripture: John 14: 1-6

Sermon: "The Ultimate"

*Hymn "The Old Rugged Cross"

On a hill far away stood an old rugged cross,
The emblem of suffering and shame;
And I love that old cross where the dearest and best
For a world of lost sinners was slain.

O that old rugged cross, so despised by the world,
Has a wondrous attraction for me;
For the dear Lamb of God left His glory above
To bear it to dark Calvary.

In the old rugged cross, stained with blood so divine,
A wondrous beauty I see;
For 'twas on that old cross Jesus suffered and died
To pardon and sanctify me.

To the old rugged cross I will ever be true,
Its shame and reproach gladly bear;
Then He'll call me some day to my home far away,
Where His glory forever I'll share.

(Refrain on back of bulletin)

"The Ultimate"

Scrip: Jn 14:1-6; Text: Jn 14:6

Js was at wat cal=Las Supr in Upr Rm in Jeru
had gon thru meal w/them at wh time inst observ of
Las Supr as remem of Him

othr Gosp writrs record thez events, but Jn did not
Jn tol of wash dis. feet sign humilty/servhud
(thus R. Cath. prob w/this in Pgh)=sign humilty not
who get feet wash & who dont

4th cup wine prob bin pour & was jus B4 drink cup &
hed thru Jeru 2cros bruk Kidron & on 2 G of Geth.

this pt dis completly Bwiler, Js tol sumtim B4 wud go
way & then tol wudB Btray & l them was traitr

Petr argu wud nevr disown, wud lay dwn lif 4 Him

Js sed wud deny 3 times B4 nite ovr, & all wud flee
Now that they all thorly confus Js knu had spk 2them
by way expl & do sum finl teach B4 arest

So Jn record mem words chap 14 Gospl

open state 1st 3vss~~xxx~~ ment 2giv consol He no desert
them & fearfl harts shudB comf He completly fulfil
rol as G intend

words wer 2convey 2them ther wudB plac hvn reserv 4
ea Blievr

Evr Evang Bib scholr agree this Doctrin 2nd Coming
I wholhartedly agree

But I persnly Bliev that 3rd vs is prom His return 2
ushr Blievr in2 hvn

Reasn=many hav dy & wil dy B4 Js return & many peopl
spk of Js at pt of deth as tho He ther Bside them

But main thrust wat Js say=He tak care details of
provid dwel plac 4all Blievr & wud persnly cum 4them
1 way or othr

as oft case, dis no underst wat say & tom who cud
B count on 2ask duz so=Vs 5-READ

They had all ansers giv 2them durin 3yrs w/Js

but unfortnatly no able piec 2gethr

So this pt Js giv ansr shud hav ansr any doubts=vs 6

Here rev 1st time=He, Js was Th Ult of all G plan &
devis 4 redemptin of mank

Js had shar w/them=cup of Sanct; cup of prais; cup of
redemptin & in all thez had stud 4th as embodiment of
all that pasovr stud 4

Here was real Lamb of G as Jn Bap cal Him & in Him
was all anyl need 2hav persnl relatship w/God

Wen sed=He Way, He say He road lead in2 K of G

any of thez discips had seen how clean, pur He was &
knu no sin

They knu lsthnd=Naro is way, & few ther R who find
HE was THE way & ther was no othr

He sed He Was Truth & on nothr ocasin sed=U shal kno
th truth,& truth shal set U free,if Son thr4 shal
mak U free,ye shalB free indeed
He say only way stan B4 G was 2 hear truth,Bliev trut
liv by truth & dy by truth & only ~~xxx~~ plac find trut
was in G's unalterabl Word

Js was that Word,& also gav Word can read/kno 4lives
He sed He was LIFE=In sufr/deth He 2endur few short
hrs,He destroy deth & as P sed=Brot life & imortality
to light

He ovrcum Satn & evrl who hav receiv Him hav eternl:
Clos state=No man cumeth 2 F but by Me
means ther no othr way in2 hvn

Evr persn born in2 worl is son of G fr stan pt of
creatin,but only thoz who receiv Js Xo as L & Sav
Bcum Sons of G fr stan pt of Redemptin

Ther thoz choos no Bliev Bcuz mak G selectiv & narro
But G giv man optunty acpt-reject Js Xp

E~~ve~~rsn mus anser quest Pilat rais at trial Js=Wat
shal I do w/Js?

man has optunty anser quest & anser determ wher he
will spend eternty

Thus can C in this "I AM" Js expres that He is THE
ULTIMATE

He is all that G had planned 2giv mankind & that
was & is a Savior 2 dy on ther Bhalf.

"The Ultimate"

Scripture: John 14:1-6; Text: John 14:6

Jesus was at what we call "The Last Supper" in the upper room in Jerusalem. He had gone through the meal with them at which time He instituted the observance of this Last Supper as a remembrance of Him. The other Gospel writers had recorded these events. For some reason John did not. But John told of Jesus washing the disciples feet as a sign of His humility and servanthood. The fourth cup of wine had probably been poured and it was just before they drank that cup and headed through Jerusalem to cross the brook Kidron on the way to the Garden of Gethsemane.

At this point in time the disciples were completely bewildered. Jesus had told them sometime before this that He was going away. Then He had told them He was going to be betrayed and one of them was a traitor. Peter had argued that he would never disown Him, but would lay down his life for Him. To this Jesus had said that before the night was over, Peter would deny Him three times, and that all of them would fall away from Him. Now that they were thoroughly confused Jesus knew that He had to speak to them by way of explanation and do some final teaching before His arrest.

So it is that John records these memorable words in this 14th chapter of his Gospel. His opening statement in the first three verses is meant to give them consolation that He is not deserting them and their fearful hearts should be comforted that He is completely fulfilling His role as God intended. His words were supposed to convey to them that there will be a place in heaven reserved for each believer. Every Biblical scholar practically agrees that the words of Jesus about coming again has to do with His Second Coming. This is one of the doctrines of the latter days and one which I wholeheartedly believe. But I personally believe that encompassed in this 3rd verse is the promise of His return to ~~usher~~ the believer into heaven. My reason for this is that every believer who has died up to this time has not been a part of the Rapture which according to the Bible is to take place and Jesus will come to usher the believers out of the world. There is also the evidence of many people who have died who spoke of the Lord being at their bedside before they passed on. But the main thrust of what Jesus was saying, was that He was going to take care of the details of providing this dwelling place for all believers and that He would personally come for them one way or the other. But as was so often the case, the disciples did not completely understand what He was saying and Thomas the one disciple who could be counted upon to ask for the logical explanation does just that. So we read, "Thomas saith unto Him, 'Lord, we know not whither Thou goest; and how can we know the way?' They had all of the answers which were given to them during their three year stint with Jesus in His earthly ministry. But unfortunately they couldn't seem to piece it all ~~xx~~ together.

So at this point, Jesus gives the answer that should have answered any doubts they may have had.

He said, "I am the way, the truth, and the life: no man cometh unto the Father but by Me."

Here was the revelation for the first time that He, Jesus Christ was the "Ultimate" of all that God had planned and devised for the redemption of mankind. Jesus had shared with them the so called "Cup of sanctification," the "Cup of praise," the "Cup of Redemption," in which He had stood forth as the physical embodiment of all the Passover stood for. Here was the real Lamb of God as John the Baptist had called Him. And in Him was ALL that anyone needed to have a personal relationship with God.

When He said He was the way He was telling them that this was the road that led ~~xx~~ into the Kingdom of God. Any of these disciples who had seen Him in action, knew how clean and pure and sinless He was. They knew firsthand that "narrow was the way and few there would be who would find it." He was the way and there was no other.

He said He was the truth. He had said on another occasion that they would ~~xxx~~ know the truth and the truth would set them free..... If the Son therefore shall make you free, ye shall indeed be free. Jesus was saying that the only way to stand before God was to hear the truth, believe the truth, live by the truth and die by the truth and the only place to find the Truth for all of life is in God's unalterable Word. Jesus was that Word, but He also gave the Word which we can read and know for our lives.

He ~~xxx~~ said He was the Life. In the suffering and death that Jesus was to endure in a few short hours He destroyed death and as Paul said brought "Life and immortality to light." He overcame Satan and everyone who have received Him have eternal life.

He closes this statement with the words, "No man cometh to the Father, but by Me."

This means that there is no other way into heaven. Every person who is born into the world is a son of God from the standpoint of creation. But only those who receive Jesus as Lord and Saviour become Sons of God from the standpoint of redemption. There are those who choose not to believe this because to them it makes God very selective and narrow. But God has given man the opportunity to accept or reject Jesus Christ. Each person must answer the question which Pilate raised at the trial of Jesus. "What shall I do with Jesus?" Man has the opportunity to answer that question and his answer determines where he will spend eternity.

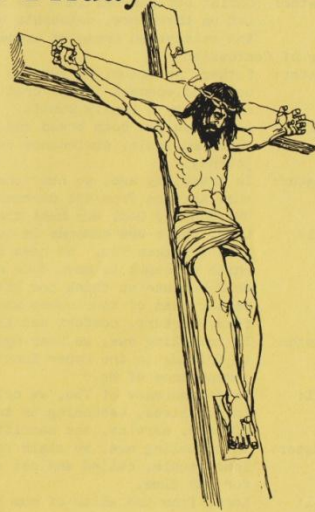
Thus, we can see that in the "I Am" Jesus is expressing in this section of Scripture, He is stating that He is "The Ultimate." He is all that God had planned to give mankind and that was and is a Saviour to die on their behalf.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor March 28, 1986
Mr. Dale Rice, Minister of Music
+ + + + +
GOOD FRIDAY ORDER OF WORSHIP 7:30 P.M.

Prelude
Chiming of the half hour
Announcements
Congregational Greeting
*Processional Hymn No. 254 "Near the Cross"
*Call to Worship
Pastor: Christ our paschal lamb has been sacrificed.
Let us therefore, celebrate the festival, with
the unleavened bread of sincerity and truth.
*Prayer of Confession
Pastor: Father, in trembling awe, we recall the broken
body and wounded flesh, crucified for our sins
on Calvary's lonely summit.
All: Lord, You are both bread and wine unto our
famished souls, sustenance for our pilgrim
journey.
Pastor: In trembling awe, we hear the terrifying cry
that shivers from the darkness of Calvary:
"My God, My God, why hast thou forsaken Me?"
All: Lord, there are seasons in our lives when we
have forsaken You. We have left undone that
which we ought to have done according to Your
Word because we think too often of ourselves
rather than of Your sheep whom we are charged to
feed, nurture, comfort and liberate.
Pastor: In trembling awe, we hear again the words spoken
to friends in the Upper Room: "Do this in
remembrance of Me."
All: In remembrance of You, we celebrate Your light
in our lives, beckoning us to a common witness
of love, service, and sacrifice.
Pastor: In trembling awe, we claim our inheritance as
Your people, called and set apart as disciples
for our time.
All: Lord, from the altar of our hearts we offer
these our requests as we gather at Your table.
Let this be our prayer as we lift these words
of confession in the name of Jesus our Lord. Amen.

*Assurance of Pardon:
Pastor: He was wounded for our transgressions, He was
bruised for our iniquities: the chastisement of
our peace was upon Him; and with His stripes
we are healed. Amen.
Offering
Offertory
*Doxology - page 382
Communion Hymn No. 253 "Beneath The Cross of Jesus"
*Invitation to Communion
*Institution and Consecration of the Elements
Distribution of the Bread
Distribution of the Cup
*Prayer of Thanksgiving
Anthem: "And No Bird Sang"
Scripture: John 15: 1-6
Sermon: "The Main Stem"
*Hymn No. 260 "And Can It Be That I Should Gain?"
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +
Mrs. Virginia Cleeland will be here to lead a teachers
training class. April 1st at 7:00 P.M. Anyone is
welcome to attend. We encourage you to attend because
it is not strictly for teachers.
There are still some Easter Eggs available for sale. If
you would like to buy one see Helen Riemer after church
this evening. Price is \$4.25 each.
Benevolence Committee will meet on Monday evening at
7:00 P.M.
Council will meet next Wednesday, April 2nd at 7:00 P.M.

Good Friday



The Main Stem"

Scrip: Jn 15:1-6; Text: Jn 15:5
Acts of Las Sup as record Mt, Mk, Lk lead 2conclusin
meal was brief & Js lef Upr rm imed & went Gardn ares
Jn giv tru flav wat meal consis of=it time relax &
gests tuk time visit among selvs whil at tabl
meal itself tuk 2-3 hrs & so read of meal chap 13
conversatin in chaps 14-17 & 18 Js Geth & arest
this time Js talk dis,expl finl instr B4 deth
Jn record las I AM chap 15 & Js spk of B Vine
Is. G's choic vine wh lavish=luv, care, atentin
But Is. Bcum roten & no produc as vine shud so it Js
produc frut G expec fr/Is. & no get
vs 1=& vs 5a=pt out spok Aramaic & conectivs=Am, Is, Ar
no ther & read vss without
this mak mor direc & meaningful
Js say=He, G & Discips stud relatship=Vine, husb, branc
He as Vine=Main Stem & fr Him all growth tuk plac
His F did prun & tend & mak mor gro cum 4th
Discips wer branch thru wh/grow shud tak plac
mus cary lesn l step furthr & say discips includ us
& actuly it all of Xpian ch
Wen Js sed=vs 2=stat evry membr ch bear frut or duznt
Thoz who no bear, G tak away=remov varius means
Not evrl who profes 2B folo & membr Ch actul tru folo
Thez peopl 2B prun & cut off & this no mean drop fr
Ch rolls, Bcuz G kno who Blong & who dont
As go thru lif ther thoz apear 2B real folo of I
but in aftrlif wilB part thoz who goats fr sheep
Js expl=read vss 4-6
He say in ordr 2B vitl part vine need stik clos stem
branches no atach R ded & remov/burn & all unproduc
2B dispos of
Js say all folo mus giv evidenc ther discip ship &
2do this, livs shud reflec ded & devotin 2duty
(Ilus clerk & Wm Waldorf Astor)
Mr. Boldts lif reflec ded 2task as clerk smal hotel
reward was optunty manag world lrges hotel & seculr
examp but canB aply 2spirtul relm as wel
Js say thoz who membris His Ch wud bear frut 4Him &
wud remain part Main Stem
Wat G requir thoz name name of Xp is servic 4 Him &
this only way ident branches of vine
Js fac deth nex day & knu mus tak momen instr discips
bout futur stretch B4 & so spok serv & use br as ilus
We kno br no control growth of vine & most of that
is control by relatship br has as its clos proximty
2 Main Stem
It fr thoz br closes 2stem gro cum fr
G wil only giv us gro as offr selvs 4 His serv

I'M sur all us hav seen peop who wer use mitely by
G & mor serv, mor He entrust 2them
bConversly hav seen many othrs whom no evidenc of
Xpian growth, if any

This exacly wat Js was get at in last I AM
Wat bettrvtime than Gud Fri 2examin our livs in lite
of this text

On this nite celebrat & remembr deth of Js

He gav evrthin He cud posibly giv & gav it 4 ea us
He gav us th motivatin 2serv & He givs us Ultimatum
2go with it=Vs 5-READ

Wat, if anythin R we do 4 Js?

"The Main Stem"

Scripture: John 15:1-6; Text: John 15:1

The accounts of the Last Supper as recorded by Matthew Mark and Luke lead us to the conclusion that the meal was brief and Jesus left from the upper room immediately and went to the garden to pray where He was arrested. But John gives us the true flavor of what that meal consisted of. It was a time of relaxation and the guests took time to visit among themselves while at table. The meal itself took approximately 2 or 3 hours. So it is that we read of the meal taking place in the 13th chapter and it isn't until the 18th chapter that John tells us Jesus departs for the Garden of Gethsemane where He is subsequently arrested.

During this time Jesus is talking to His disciples, explaining to them His final instructions before He would be killed. John records the last of the "I Am's" which Jesus said of Himself in the 15th chapter. Here Jesus speaks of Himself as being "The Vine." Israel was God's choice vine on which He lavished His care, His love, and His attention. But Israel had become rotten and was not producing the fruit a vine should. So it is that Jesus was producing the fruit which God expected from Israel and didn't get. Jesus says in this first verse, "I am the ~~vine~~ true vine, and My Father is the husbandman."

And in the 5th verse He says, "I am the, ye are the branches." We should point out that Jewish spoke in Aramaic and in that language, the connectives such as "am, is, and are" would not have been a part of the sentence structure. So the 1st verse and a portion of the 5th verse would read, "I, the true vine, and My Father the husbandman. I the vine, ye the branches."

This makes it more direct and meaningful. Jesus was saying that He, God, and the disciples all stood in relationship ~~to~~ as the vine, the husbandman, and the branches. He as the vine was "The Main Stem." It was from Him that all growth took place. His Father, God, did the pruning and tending to make more growth and fruit come forth. And the disciples, ~~including you and me~~ were the branches through which the growth should take place. But we must carry this lesson one step further by saying that the disciples includes all of us and actually it is all of the Christian church. When Jesus said as we read in the 2nd verse, "Every branch in Me that beareth not fruit, He taketh away; and every branch that beareth fruit, He purgeth it, that it might bring forth more fruit,

He was stating that every member of His church either bears fruit or doesn't bear fruit. Those who do not bear fruit, God taketh away. Not everyone who ~~belongs to His church~~ professes to be a follower and is a member of the church is actually a true follower. These people are pruned, or cut off. This does not mean they are necessarily dropped from the church rolls, but in God's kingdom, He knows those who are His and those who are not. So as we go through life, there are those who may appear to be real followers of the Lord

but in the afterlife they will be a part of the goats as God separates them from His sheep. Jesus explains this further with what He states in verses 4, through 6. (Read These).

Jesus was saying that a believer in order to be a vital part of the vine, needed to stick as close to the "Main Stem" as he could. Branches that are not attached to the stem are dead and can only be removed and burned in a fire. But also the unproductive ones are done away with as well. Jesus was saying that all followers must give evidence of their discipleship and to do this, their lives should reflect their dedication and devotion to duty.

(Illustration of hotel clerk and William Waldorf Astor)

One stormy night many years ago an elderly couple entered the lobby of a small hotel and asked for a room. The clerk informed them that since there were three conventions in town all of the hotels were full and he didn't have a room for them. But he said, "I can't send ~~xxxxxx~~ a nice couple like you into the rain at 1 o'clock in the morning. Would you be willing to sleep in my room?" The couple hesitated, but the clerk insisted. The next morning when the man paid his bill, he said, "You're the kind of manager who should be boss of the best hotel in the United States. Maybe someday I'll build one for you." The clerk smiled, amused by the older man's "little joke." Several years passed and one day the clerk received a letter from that elderly man recalling the stormy night, and asking him to come to New York for a visit. A roundtrip ticket was enclosed. When he arrived the old man took him to the corner of 5th Avenue and 34th Street. There stood a brand new building. "That," said the man, "is the hotel I have just built for you to manage." "You must be joking," said the clerk. "I can assure you I am not," was the reply. "Just who are you," the clerk stammered? "My name is William Waldorf Astor." That hotel was the original Waldorf-Astoria and the clerk was George C. Boldt.

Mr. Boldt's life reflected his dedication to his task as the clerk of a small hotel. His reward was the opportunity to manage the world's at that time, largest hotel. This is a secular example, but one which can be applied to the spiritual life as well. Jesus was saying that if those who are members of His body, the Church would bear fruit for Him, they would remain as a part of the "Main Stem." What God demands of everyone who names the name of Jesus Christ is service of some kind or other. This is the only way to identify the branches of the vine. Jesus was facing His death the next day and He knew that He must take this moment to instruct His disciples about the future stretching before them. So He spoke to them of service using the branches of a vine as the illustration. We know that the branch of a vine does not control its rate of growth. Much of that is controlled by the relationship the branch has as to its close proximity to the "Main Stem." It is from those branches closest to the stem that the most growth comes from. God will only give us growth as we offer ourselves for His service. I'm sure that all of us have seen people who were used very mightily by God and the more they served Him, the more He entrusted to them to do. Conversely we have seen many others in whom there is little evidence of ~~xxx~~ Christian growth if any. This is exactly what Jesus was getting at in this last "I AM."

What better time than this Good Friday to examine our lives in the light of this text. On this night we celebrate and remember the death of Jesus. He gave everything He could possibly give and He gave it for each of us. He gave us the motivation to serve and He gives us the ultimatum to go with it. "I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."

What, if anything, are we doing for Jesus?

St. Paul's United Church of Christ
Butler, Pennsylvania

Easter Sunrise Service March 30, 1986
Speaker: Chet Stauffer Liturgist: Paul Riemer
ORDER OF WORSHIP 6:30 A.M.

Prelude

Opening Hymn No. 289 "Christ The Lord is Risen Today"

*Ascription

*Confession (In Unison) Lord our heavenly Father by whose
almighty power we have been preserved this day, and to
whom the darkness and the light are both alike, by thy
great mercy defend us from all perils and dangers of
this day, and so refresh our weary nature with the
help which our weakness needs, that we may behold the
dawn and the day with joyfulness, and be devoted to
thee both in body and soul, for the love of thine only
Son, our Saviour Jesus Christ. Amen.

*Kyrrie

*Gloria Patri - page 142

*Assurance of Pardon

Hymn No. 425 "Cleanse Me"

Scripture: John 14: 24-30 (Hymnal page 592)

The Apostles Creed (In Unison) page 137

Call to Prayer: Leader - The Lord be with You

People - And with Thy Spirit

Leader - Let us Pray!

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: "Battle Hymn of the Republic" (Sax and Organ)

Message: "The Last Sunrise"

Prayer and Lord's Prayer

*Closing Hymn No. 588 "In The Garden"

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

We would like to extend a warm thank you to Chet Stauffer
for bringing us the message this morning.

Our thanks goes to Paul Riemer for assisting with the
service this morning.

Easter Eggs are still available if you need a last minute
"goodie" for Easter. They are \$4.25.

Benevolence Committee will meet on Monday evening,
March 31st at 7:00 P.M.

Council will be meeting on Wednesday, April 2nd at 7:00 P.M.

Articles for the newsletter should be turned into the
office by April 1st if possible.

HE
has
Risen!

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor March 30, 1986
Mr. Dale Rice, Minister of Music
Acolytes: Kelly Mangel and John Penrod
+ + + + +
EASTER SUNDAY ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Call to Worship

Pastor: Why seek ye the living among the dead? He
is risen!

People: He is risen indeed!

Pastor: Let us worship God!

*Processional Hymn No. 289 "Christ the Lord Is Risen Today"

*Invocation: (In Unison)

Almighty God, in this time of meditation and prayer may
our attention be focused on Him who gave His life for
us and arose from the dead to reveal the greatness of
Your love. Help us to comprehend the miracle of this
day we call Easter. In these moments of worship, Lord,
perform the miracle in our lives that enables us to
die to self, in order that we might live. Capture our
hearts and minds, that we may worship in honesty and
meet You truly in the spirit of our risen Lord. Amen.

Anthem: "On This Glorious Easter Morning"

Dedication of the Love Loaves

Hymn No. 295 "I Know That My Redeemer Lives"

Easter Prayer

Offering

Offertory

*Doxology - page 382

Easter Anthem: "Antiphonal Alleluia"

Scripture: Luke 24: 1-12

Sermon: "Forgotten Words Remembered"

*Hymn No. 292 "Because He Lives"

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

We wish to extend a thank you to those who helped to
brighten this mornings service by placing lillies
on the altar.

Mr. & Mrs. Paul Riemer will greet the congregation at the
door this Easter morning.

Ushers for today are: Alvin Tait, Mike Nazaruk, Gottlob
Kradel, and James McClymonds.

Nursery will be provided today by Beth Tait.

Rick Vinroe and Kevin Snyder will be visiting the
hospital this week.

Attendance last Sunday was 148 with 21 visitors.

Hospitalized:

MONDAY - Benevolence Committee meeting at 7:00 P.M.

WEDNESDAY - Church Council will meet at 7:00 P.M.

THURSDAY - Chancel Choir practice at 7:00 P.M. We are
still looking for a few new voices. Please
come and give it a try.

> April 1st we will begin a new training program for
teachers and all other interested persons. The classes
will be under the direction of Mrs. Virginia Cleeland.
You need not be a teacher or be expected to make a
commitment to teaching. The class is from 7 to 9 P.M.
> LOVE LOAVES are due in today. Please make sure that your
name is on them. This will help me so you get proper
credit on your record. *NEXT WEEK IF FORGOT*

There are envelopes for the Lillies in the office if you
did not get one. You may pick them up before or after
the service. The Ushers will also assist you with your
flower this morning.

> Did you forget someone with a little gift for Easter. If
so, you may purchase one of our Easter Eggs. There are
still some available. Price is \$4.25 each. Thanks for
your support on this project.

SPRING - 4 FOR 17.00

PLEASE SIGN BOOKS

Joys: Choir, Dale Rice and dedication to duty.

MRS. MILLER 72 THE MEMPHIS P.S.U.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - APRIL 16, 1995
SUNRISE EASTER SERVICE

PRELUDE

JOYS/GREETINGS/ANNOUNCEMENTS/PRAYER REQUESTS

INVITE EVERYONE FOR BREAKFAST AND REGULAR EASTER
SERVICE AT 9:30

*HYMN

PRAYER/OFFERING

*DOXOLOGY

MORNING PRAYER

SCRIPTURE: MATTHEW 28:1-10

*EASTER PROGRAM

*HYMN

*BENEDICTION

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - APRIL 16, 1995
EASTER SERVICE 9:30 A.M.

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

HAPPY EASTER

THANKS TO ONE & ALL WHO MADE LAST SUNDAY SPECIAL

XXXXXXXX

XXXXXX

CHILDREN'S EASTER PROGRAM

*HYMN

PRAYER/OFFERING

*DOXOLOGY

EASTER PRAYER

HYMN

SCRIPTURE: LUKE 24:1-12

SPECIAL MUSIC - KATHY / BOBBI

SERMON: "FORGOTTEN WORDS REMEMBERED" - ST. PAUL'S, BUTLER,
3/30/86

*BENEDICTION

*POSTLUDE

Benny

Laino

SCRIP: LK 24:1-12; SERM: FORGOTTEN WORDS REMEMBERED"

(ILUS CHAS COLSON,VISIT IND. STATE PEN EASTER SUNDAY 82)

"THAT'S ALRIGHT BROTHER, I KNEW YOU WOULD COME"

THIS POSTIV RESPNS WH/IS EASTR - SIMPL WORD/BLIEF TOMB EMTY
XP,JS ALIV

"THOZ PEO JER 1ST EASTR SUN MORN THIS REALTY UNCERTIN

1. NS BIN MADE 2GO TOMB ERLY & PREP DED BODY OF JS-23:55-56

VS 1=1ST DAY=SUN: FINAL ANOINT,BCUZ HURRIED BURIAL

ALMOS FUL MOON:CHILY MORN IN CEMETRY:HUDL 2GETHR

VS 2=HARTS LEAPD THROATS - HOW CUD THIS B??

QUESTIN BOUT THIS ON WAY

CLUTCH EA OTHR SLEEV SUPORT/COURAG & WALK CLOSER OPENING

VS 3=SAW WHER BODY SHUD BIN,CLOTHES LIK COCCON BUTTRFLY

AS STUD TRANSFIX/PERPLEX & READ=VS 4-

VS 5=ACTUL READ=WHY SEEK YE TH/LIVING ONE AMONG TH/DED??

THIS MEAN ONLY JS-THE ONE, ALL OTHRS THER STIL DED

XXXX*EXRL

VSS 6-7=MEMRYS B JOGGD IN2ACTIN

VS 8=FORGOTTN WORDS,NOW REMEM

STRANG HOW CAN HEAR THING B SED,& YET DONT HEAR THEM

U KNO WAT I MEAN

(ILUS PREACHR TALK BOUT FAITH & FACT)

WE HEAR,BUT DONT HEAR

MIX IN TWEEN R THINGS SORT OF JUS UP & GRAB US & THEN WE HEAR

(ILUS THINGS GRAB US & HEAR)

TH/WOMN & DISCIPS HERD IMPORT THING JS TEL THEM CONCERN SELF/FUT

BUT AS OFT CASE LISTN HALF-OPN EARS/MINDS

SO AFTR REMEMBR WORDS WE READ VSS 9-10

NOTIC LK NOW TEL US - VS 11

(ILUS CLASS/TEACHR ASK WHO GRTEST LIV MAN)

THAT BOY BLIEVD, & DISCIPS AT SCENE DISBLIEV ALL BUT PETER

V 2=PETER PROB NO BLIEV,BUT WANT PRUF WAT WOMN SED

VS 12B=CUDNT UNDRST,BUT NEAR FUTUR WUD WEN MET JS

THIS WAT MAKS EASTR - TURN DOUBT TO BLIEF

IT BRING FORGOTTEN WORDS INTO REMEMBRANCE

AND ALL THIS BRING JOY INTO HARTS BCUZ OF G'S LUV

(ILUS "VIOLETS FOR MR BILL" & HOW HE CAME 2SAY "I BLIEV")

DO U BLIEV BCUZ U REMEMBR WAT JS SED???

"I AM TH/RESU & TH/LIF:HE THAT BLIEVTH IN ME THO HE WER DED,YET

SHAL HE LIV,& WHOSOEVR LIVTH & BLIEVTH IN ME SHAL NEVR DIE."

BELIEVEST THOU THIS?"

TH/ANGL ASKD TH/WOMEN=VSS 5B-7

SCRIPTUR TELS US=VS 8=AND THEY REMEMBRD HIS WORDS

REMEMBR,THIS IS PROM G GIVS US EA DAY & NOT JUS ON EASTR

IT IS PROM OF ETRNL LIF W/HIM AS FIRST GIVN THRU JS XP

EASTER BRINGS TO MIND FORGOTTEN WORDS REMEMBERED

AND JS ASKS US=DO YOU BELIEVE?

Community Bible Church
Sagamore, Pa.

GOOD FRIDAY

APRIL 14, 1995

The Call to Worship: Isaiah 53:7-9

*Hymn #287

*Prayer of Confession: (In Unison)

If Thou Lord should mark iniquity, O Lord, who shall stand? Our transgressions are multiplied before Thee and our sins testify against us. But with Thee there is mercy and plenteous redemption. Cause us to hear Thy loving-kindness, and to show the way wherein we should walk. Teach us to do Thy will; for Thou art our God. Hear us from heaven, Thy dwelling place, and when Thou hearest, forgive. Through Jesus Christ our Lord. Amen.

Explanation of Good Friday Candle Service

Offering Prayer and Offering

*Doxology

First Scripture: Matthew 26:47-56

Hymn #80 (1 Verse)

The First Light is extinguished

Second Scripture: Matthew 26:57-68

Hymn #80 (2 verse)

The Second Light is extinguished

Third Scripture: Matthew 26:69-75

Hymn #80 (3 verse)

The Third Light is extinguished

Fourth Scripture: Matthew 27:1-14

Hymn #80 (4 verse)

The Fourth Light is extinguished

Invitation to Communion

Institution of the Elements

Distribution of the Bread and the Cup

*Prayer of Thanksgiving

Fifth Scripture: Matthew 27:15-23

Hymn #134 (1 verse)

The Fifth Light is extinguished

Sixth Scripture: Matthew 27:24-33

Hymn #134 (2 verse)

The Sixth Light is extinguished

Seventh Scripture: Matthew 27:34-49

Hymn #134 (3 verse)

The Seventh Light is extinguished

The Eighth Scripture: Matthew 27:50-61

The Eighth Light is extinguished

*The Hymn of Departure #124

*Benediction

*The Silent Departure

No. 6029



EASTER ON THE NETWORK NEWS - SUNRISE SERVICE, COMMUNITY BIBLE CHURCH, SAGAMORE, PA.
APRIL 16, 1995

THE SCENE TAKE PLACE IN THE LOCAL TV NEWSROOM. IT IS THURDAY EVENING.

GOOD EVENING! THIS IS YOUR J - E - R - U, CHANNEL 14, NEWS ANCHORMAN REPORTING TO YOU
LIVE FROM OUR STUDIOS IN DOWNTOWN JERUSALEM.

OUR LEAD STORY TONIGHT CONTINUES TO BE ABOUT THE DARING DAYLIGHT ROBBERY WHICH TOOK PLACE
AT THE GINSBERG BUTCHER AND MEAT SUPPLY COMPANY AT THE CORNER OF BETHEL AND GAD STREETS.
TWO UNIDENTIFIED MALES ENTERED MR GINSBERG'S PLACE OF BUSINESS, AND AT GUNPOINT DEMANDED
THAT MR. GINSBERG HAND OVER ALL OF THE PASSOVER LAMBS HE HAD IN THE STORE. WHEN MR. GINSBERG
STRONGLY REFUSED, ONE OF THE GUNMEN STRUCK HIM ON THE HEAD WITH HIS GUN AND MR. GINSBERG
RELUCTANTLY COMPLIED.

MR. GINSBERG WAS THEN FORCED TO LOAD THE LAMBS IN THE WAGON OF THE THIEVES.

THEY WERE LAST SPOTTED DRIVING THAT WAGON DOWN NEARBY BETHANY STREET OF DOWNTOWN JERUSALEM.
SPECULATION IS THAT THE LAMBS WILL BRING A GOOD PRICE ON THE BLACK MARKET AND WILL BE SOLD
AT INFLATED PRICES TO THE SELLERS OF LAMBS FOR THE JEWISH PASSOVER.

- 1 IN OTHER LATE BREAKING NEWS WE HAVE JUST RECEIVED WORD THAT A MAN NAMED JESUS CHRIST, OR
REFERRED TO AS JESUS CHRIST HAS JUST BEEN ARRESTED BY A BATTALION OF ROMAN SOLDIERS.
FOR A REPORT WE GO TO THE GARDEN OF GETHEMANE. *MATTHEW JESSICA*

WE INTERRUPT OUR REGULARLY SCHEDULED PROGRAM TO BRING YOU THE LATE BREAKING DEVELOPMENTS
THIS EVENING CONCERNING THE ARREST AND TRIAL OF JESUS CHRIST.

- 2 FOR A REPORT WE GO TO THE HIGH PRIEST'S CHAMBERS
SINCE THE TRIAL IS IN PROGRESS AND SUPPOSEDLY MAY LAST THROUGHOUT THE NIGHT WE WILL BRING
YOU UPDATES ABOUT THIS TRIAL AS WE RECEIVE WORD. *MISS*

GOOD MORNING! ALTHOUGH WE RECEIVED NO REPORTS DURING THE NIGHT, WORD HAS JUST COME IN THAT
THE TRIAL OF JESUS CHRIST IS OVER.

LET ME REPEAT THAT: THE TRIAL OF JESUS CHRIST IS OVER.

GOVERNOR PONTIUS PILATE HAS IMPOSED THE DEATH SENTENCE ON JSUS CHRIST. SINCE WE ARE AT
THE BEGINNING OF THE JEWISH HIGH HOLY DAYS IT IS PROBABLE THAT THE SENTENCE WILL BE CARRIED
OUT ALMOST IMMEDIATELY.

THE FORM OF HIS EXECUTION WILL BE BY CRUCIFIXION.

WE HAVE WORD NOW THAT HE IS PRESNTLY BEING LED UP THE HILL TO GOLGOTHA AT THIS VERY MOMENT.

- 3 FOR A REPORT WE GO TO THE GOVERNOR'S PALACE WHERE WE HAVE A REPORTER STANDING BY *JOE*

AN UPDATE ON JUDAS ISCARIOT, THE MAN WHO BETRAYED JESUS HAS JUST BEEN HANDED TO ME.

WE HAVE LEARNED THAT THIS MAN NAMED JUDAS SEEMS TO HAVE BEEN CONSCIENCE STRICKEN FOR WHAT
HE DID AND HE REQUESTED AN AUDIENCE WITH THE CHIEF PRIESTS AND THE ELDERS. THEY GRANTED
HIM A HEARING AND HE BEGGED THEM TO TAKE BACK THE 30 PIECES OF SILVER HE HAD PAID FOR THE
ACT OF BETRAYAL. HE HAS NOW CLAIMED THAT HE HAS DELIVERED AN INNOCENT MAN TO THEM AND
SINCE THAT MAN HAS BEEN CONDEMNED TO DIE, JUDAS HAS BEEN SUFFERING THE PAINES OF REMORSE.
BUT THE CHIEF PRIESTS AND ELDERS TOLD HIM "A DEAK IS A EEAL" AND THEY FURTHER TOLD HIM HE
WOULD HAVE TO WORK THAT OUT IN HIS OWN LIFE. *JOE*

WE HAVE BEEN TOLD HE CAST THE PIECES OF SILVER DOWN ON THE PAVEMENT IN THE TEMPLE AND IN
HUMILITY AND SHAME STRODE OUT OF THE BUILDING.

AN UNCONFIRMED RUMOR HAS CIRCULATED THAT HE HAS SINCE COMMITTED SUICIDE.

STAY TUNED FOR FURTHER DEVELOPMENTS AS WE RECEIVE THEM.

- 4 GOOD AFTERNOON! ALTHOUGH THIS FRIDAY IS DRAGGING ON, THE EVENTS SURROUNDING THIS EXECUTION
OF JESUS CONTINUE TO COME IN AND THIS EVENT KEEPS BECOMING MORE BIZARRE AS TIME GOES ON.
WORD HAS JUST COME IN THAT THIS JESUS CHRIST IS HANGING ON THE CROSS AT THIS VERY MOMENT.
THE STRANGE DARKNESS OR SHOULD WE SAY THE EERIE BLACKNESS WHICH HAS ENGULFED ALL OF THE
CITY CANNOT BE EXPLAINED BY OUR STAFF METEOROLOGISTS. BUT THEY ARE WORKING TOWARD A
SOLUTION WE HAVE BEEN TOLD.

A REPORT WE RECEIVED JUST A FEW MOMENTS AGO INFORMS US THAT AT APPROXIMATELY 3 P.M. JESUS CRIED OUT IN AGONY SOMETHING TO THE EFFECT THAT HIS GOD HAD FORSAKEN HIM. THOSE STANDING NEARBY BELIEVING HIM TO BE IN THE THROES OF SEVERE PAIN OFFERED HIM A PAIN-DEADENING DRINK, BUT HE REFUSED TO TAKE IT. FOLLOWING THIS WE HAVE LEARNED THAT HE VERY QUIETLY AND RATHER PEACEFULLY DIED. WHICH IS RATHER STRANGE UNDER THESE CIRCUMSTANCES.

4 FOR A REPORT ON THE CRUCIFIXION WE GO NOW TO GOLGOTHA.

GOOD MORNING! AFTER AN UNEVENTFUL NIGHT IT IS NOW EARLY SATURDAY MORNING. NOT ONLY HAS THE REGULAR JEWISH SABBATH BEGUN, BUT THE BEGINNING OF THE FEAST OF THE PASSOVER IS UNDERWAY AS WELL.

WE RECEIVED WORD THAT THE BODY OF JESUS CHRIST WAS REMOVED FROM HIS CROSS JUST BEFORE SUNDOWN LAST EVENING.

5 WE HAVE BEEN INFORMED THAT A WEALTHY BUSINESSMAN FROM THE NEARBY TOWN OF ARIMATHEA, A MAN NAMED JOSEPH ASKED PERMISSION OF GOVERNOR PILATE TO REMOVE THE BODY FROM THE CROSS AND INTER IT IN HIS VERY OWN GARDEN TOMB. WE ARE TOLD IT IS A NEW TOMB NEVER HAVING BEEN USED BEFORE. THE GOVERNOR GRANTED PERMISSION SO THE JEWISH SABBATH WOULD NOT BE PROFANED BY A CORPSE REMAINING AFTER EXECUTION. THUS WE HAVE LEARNED THE BODY OF JESUS IS NOW IN THE TOMB OF JOSEPH OF ARIMATHEA.

FOR A REPORT WE GO TO THE TOMB SITE.

GOOD MORNING! THE SABBATH HAS NOW PASSED AND THE DAWNING OF THE FIRST DAY OF THE WEEK HAS OCCURRED AND WITH IT A STRANGE REPORT AS WELL.

6 IT IS RUMORED, MIND YOU I SAY RUMORED, ONLY A RUMOR AND THAT HAS NOT BEEN CONFIRMED, AND THE RUMOR IS THAT THE BODY OF JESUS CHRIST HAS DISAPPEARED FROM THE TOMB.

JESUS FOR AN ACCURATE REPORT WE GO TO THE TOMB SITE WHERE A REPORTER IS STANDING BY

AS WE TRY TO SUM UP THESE STRANGE EVENTS - (REPORTER BREAKS IN)

JULIE

I AM SURE THERE MUST BE A LOGICAL EXPLANATION TO ALL OF THIS AND PERHAPS IN A FEW DAYS WE WILL HAVE ALL OF THE DETAILS WE NEED TO UNDERSTAND THIS WIERD AND RATHER STRANGE SCENARIO.

REPORTING FOR THE J - E - R - U CHANNEL 14, NEWSWE NOW RETURN YOU TO OUR REGULAR PROGRAMMING.

"Forgotten word remembered"
 Scrip: Lk 24:1-12; Text: Lk 24:8
 (Illus Chas Colcon visit Ind. prison & Richard Moore
 "I KNU U WUD CUM is positivvrespons 2 Eastr
 it say, simpl word complet Blief tomb empty & Js Xp
 aliv
 B) 4thoz peo Jeru that Sun morn realty no certin
 Sum womn made neces preps 2go tomb 1st th Sun morn
 wen Sab ovr; had spices & wud finish sad task of giv
 Js body propr burial
 Sad events Fri still linger ther minds, harts
 Th almos ful moon still shin as Bgin walk 2gardn &
 on Eastrn horiz 1st lite dawn Bgin sho
 In chil of erly morn wrap cloaks mor titely bout the
 as they near tomb & prob only thot wud do this 2geth
 kep them fr flee
 Altho prob no fear plac, mos likly had aversin avoid
 a plac of th ded
 Harts mus hav leap throts wen saw dark open of tomb
 reveal semi-darknes
 cud only mean 1 thing=tomb open - But How?
 On way wrestl thot of who rol ston & quet now anser
 but it no anser othr quests this time
 prob clutch sleevs ea othr 4courag & suport as walk
 evr closr 2blak open not kno wat 2 expect
 Step in2 tomb & let eyes Bcum acust innr darknes,
 saw wher L's body shud hav bin, but wasnt ther now
 Clothes ly lik cocoon out wh butrflly emerg; stil held
 shpe & only weight of spice in tween wraps kept from
 B complet lik wen body was in it.
 as stud transfix in ther traks, thots interrupt by sit
 2angls in daz white clothing
 who they in presenc sumth hvnly bow 2gr & angls
 ask=vs 5B
 fr this discovr angls no spk evrl bury that gardn,
 Js only ONE spk of; all othrs stil ded, no resurect
 vss 6b-7=angls ask this 2bring memrys in2 actin
 then read=vs 8-it was 4gotten Words R,emembered
 isnt strang how can hear things & yet no hear?
 I think U kno wat I mean
 (Ilus preachr talk bout fact & faith)
 we hear, but dont hear & mixed in tween R things sort
 of just reach out & grab us & then we hear
 (Ilus of thez things lik-On wrong rd for hours etc)
 Tex womn along w/discips herd Js tel them really impc
 import things concern Himself & future, but as oft
 case only listn half opn ears & minds
 but now minds wer alert/activ & rush out tomb & tol
 news 2discips & othrs gathr w/them
 notic wat Lk tel us, vs 11

boy Bliev. discips disBliev, & so Petr went tomb
 20 4 himself & vs 12 tel us
 He cudnt underst all it, but shortly wud meet Js &
 then wud no longer doubt
 This wat makes Easter
 is turn doubt in2 Blief
 It is bring Forgotten Words in2 R,embrance & it is
 th joy that all of this brings in2 th hart & life
 Bcuz of G's luv
 (Ilus of Violets for Mr. Bill)
 Do U Bliev Bcuz U remem wat Js sed?
 I Am resurectin & life; he that Blievth in Me tho he
 wer ded, yet shal he liv; & whosoever liveth & Blieveth
 in Me shal nevr dy; Blievst thou this?
 Angl ask women=vss 5b-7?
 Scrip tel us=vs 8
 Remem this is prom G giv us ea day & no jus on Easter
 It is prom of eternal lif w/Him as 1st givn thru Js
 Xp
 Easter brings to mind-Forgotten Words Remembered &
 asks us=DO YOU BELIEVE?

"Forgotten Words Remembered"

Scripture: Luke 24:1-12; Text: Luke 24:6b, 8.

Indiana

(Illustration of Charles Colson visiting prison in ~~Michigan~~ & Richard Moore)

Charles Colson was President Nixon's number one aide. Because of his involvement in the Watergate affair he was sentenced to prison and served his term. He accepted Christ and God has led him into a prison ministry which he calls "prison fellowship." This innovative approach to prisoners which gives them an opportunity to study the Bible inside the prison in a seminar lasting two weeks, is changing thousands of prisoners as no other system has been able ~~xxxxx~~ to. Of the prisoners who have gone through this approach and have been released, 98% of them have remained out of prison. All other programs have a success rate of about 50% remaining out and 50% returning.

Charles Colson tells of going to the Indiana State Penitentiary on Easter Sunday 1982 and there with dozens of people who had come along with him, they conducted a glorious Easter service for the inmates. Following the service, Mr. Colson asked the warden if a few of them could see one prisoner who had become special to him. His name was Richard Morris and he ~~xxx~~ ~~xxxxxx~~ ~~xxxxxx~~ ~~xxxxxx~~ and Colson had been corresponding regularly. Richard Morris had accepted Christ while in prison and while there, Colson wanted to pay him a surprise visit. The only problem was that Richard was locked in the cellblock of Death Row. Colson tells how they climbed the stairs to the second tier of cells where Richard was and how they sang "He lives, He lives! Christ Jesus lives today," and how it rang through the cellblock. Then he went to the cell, reached his hands out to the outstretched hands of Richard and said, "I'm sorry we couldn't let you know that we were coming Richard, because I wasn't sure we could make it." Richard squeezed his hand and said, "That's all right brother, I knew you'd come."

"I knew you'd come" is the positive response which is Easter. It says in simple words the complete belief that the tomb is empty and Christ Jesus is alive. But for those people in Jerusalem that first Sunday morning ~~they~~ this reality was uncertain.

Some of the women who had been followers of Jesus made the necessary preparations to go to the tomb the first thing on Sunday when the Sabbath was over. They had gathered the necessary spices and burial wrappings to complete what was a ~~hurried~~ hurried burial on Friday as the Sabbath was drawing near.

Probably because of their intense grief, the ~~xxxxxx~~ horrible events of Friday, and the excitement that all they could do was prepare His body for a proper burial, caused the sleep to evade them that Saturday night. So they arose from their beds and armed with the materials they had gathered for their grim task, they set out for the garden in which was the tomb of Joseph of Arimethia. The near full moon was still shining in the early morning sky as the first light of dawn was beginning to appear on the Eastern horizon.

In the chill of that early morning hour they wrapped their cloaks about them more tightly as they came into sight of the tomb. It was probably only the thought that they could do this together that kept them from fleeing from this grim task. Although they probably didn't have an actual fear of this place, they most likely had the human aversion to avoid the place of the dead.

Their hearts must have leaped in their throats when they saw the dark opening of the tomb revealed in the semi-darkness. That could mean only one thing. The tomb was opened. But how could this be? On the way to the tomb they had wrestled with the thought of how they would get the large circular stone rolled away from the entrance. That question was now answered, but it didn't answer their other questions of the moment.

Probably clutching on to the sleeves of each other for courage and support, they walked ever closer to that black opening not knowing what to expect. Stepping into the tomb and letting their eyes become accustomed to the inner darkness, they saw where the Lord's body should have been, but it wasn't there. The clothes were lying there like the cocoon out of which the butterfly has emerged. They still held the shape of the man who had been in them, and only the weight of the spices placed in between the layers of the cloths kept the cloths from retaining the complete shape.

As they stood transfixed in their tracks because of this puzzle, their very thoughts were interrupted by the sight of two men standing by them in dazzling white clothing. Knowing that they were in the presence of something heavenly they bowed themselves to the ground and the angels asked them, "Why seek ye the living among the dead? He is not here."

The actual interpretation of this phrase is, "Why seek ye the living ONE among the dead."

From this we discover the angels were not speaking of everyone buried in that garden were alive. Jesus was THE living ONE they were speaking of. He was the only one, the others were still dead and not resurrected.

Then the angels asked them something by saying, "Remember how He spake unto you when He was yet in Galilee, saying, 'The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'" vs 6b-7.

Their memories were being called into action. And then we read, "And they remembered His words."

"Forgotten Words" were being remembered. It's strange how we can hear things being said and yet we don't hear them. I think you know what I mean.

(Illustration of preacher talking about fact and faith)

The sermon of a certain minister concerned the relationship between fact and faith. "That you are sitting before me in this church," he said, "is a fact. That I'm standing and speaking, is fact. But it is only faith that makes me believe anyone is listening."

We hear but we don't hear. And mixed in between are the things that sort of just up and grab us, and then we hear.

Things like: We've been on the wrong road for an hour. Here, look at the map (Or, "When will you ever learn to read a map?")

Or, "The alarm didn't go off. It's almost noon."

"Hello, I'm calling from the bank regarding your checking account

"Honey, the doctor heard three heartbeats today."

"The boss wants to see you. No need to take off your coat."

"This is officer Franklin you haven't paid your traffic fines."

"It isn't your carburetor lady, your motor is shot."

"Did you know our bathroom scales weigh twelve pounds light?"
"Sweetie, that wasn't leftover stew. It was Alpo."

These women along with all of the disciples had heard Jesus telling them really important things concerning Himself and the future. But as is so often the case, they only listened with half-open ears and minds. But now their minds were alert and active and they rushed out of that tomb and told the news to the disciples and the others gathered with them. And notice what Luke tells us in the 11th verse, "And their words seemed ~~xxxxxx~~ to them as idle tales, and they believed them not."

(Illustration of teacher asking pupils about greatest man)

A teacher asked her class, "Who is the greatest living man?"

Different names were suggested - ~~Nixon, Kennedy, Kennedy, Kennedy, Kennedy~~, the president, astronauts, writers, movie stars and so on.

But one little boy wrote, "Jesus."

Noting this answer the teacher said, "I said, Living man."

"But He is living, teacher," the boy answered.

That little fellow believed. The disciples ^{verse}disbelieved and so Peter went to the tomb to see for himself and the 12th ~~chapter~~ tells us, He, "Departed, wondering in himself at that which had come to pass."

He couldn't understand all of it, but shortly he was going to meet Jesus and then he would no longer doubt. This is what makes Easter. It is turning doubt into belief; it is bringing "Forgotten Words" into "Remembrance;" and it is the joy that all of this brings into the heart and life because of God's love.

(Illustration of "violets for Mr. Bill")

A private nurse was hired to attend a man who came home to his hometown to die. When the nurse received the call from the attending physician he simply told her that Mr. Bill was a prominent businessman from New York who was terminally ill and would spend his final days in the hospital in North Carolina. "He wants no visitors, no flowers and no conversation. He is a bitter, lonely man. Just do what you can for him," the nurse was instructed. Each day was a challenge for the nurse because he wouldn't talk, just the bare essentials of conversation. Margaret, the nurse began to get around his brusqueness by telling him ~~xxxxxx~~ humorous incidents in her sons life. Mr. Bill as she called him sat up in bed reading and he would ~~xxxxxx~~ lay his book down and look over his glasses as she related these incidents. In all of the incidents Margaret related how her son talked and thought about God. Eventually, Mr. Bill seemed to look forward to these little real life episodes and he surprised her one morning by saying, "Well, what does the theologian, Ralph, have to offer today?" That particular day Margaret did have a theological insight from her son Ralph. They had passed an old, ~~xxxxxx~~ Model T Ford on the road and her son had said, "It's not the car that counts, Mom; it's the driver in it. The car can't go far without a driver and it's kinda like us. Our bodies wear out, but we live on right? It's the soul that counts."

A time went on and Margaret shared her faith with him he softened a little. One day he was looking out the window and remarked how many years ago, all of this property was wooded. He told how he and the other children had picked violets in the spring. Sadly he remarked how now the only woods were those surrounding the parking lot. But he enjoyed watching the birds and squirrels in those woods.

One day there was a knock on the door and when Margaret answered it, a woman was standing there with a bowl of violets. She said, "I know Mr. Bill

doesn't want visitors, so would you please give him these violets. I'm one of the children who used to play in the woods and pick them." She put them on the window sill and propped him up facing them. She told him that those violets were dead last winter, but now they were alive just like Jesus had arisen from the grave.

The days wore on until finally the day came that Margaret knew would arrive. She sat by his bed and held his hands. She said, "Jesus said, 'I am the resurrection and the life; he who believes in Me shall live. Do you believe this.'" "Turn me toward the window," he said. As he looked at the violets for the last time he said, "It's all right now, I believe." And his last words were, "I believe."

Do you believe because you remember what Jesus said? "I am the resurrection and the life: he that believeth in Me though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"

The angel asked the women, "Why seek ye the living among the dead? He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying, 'The Son of man must be delivered into the hands of sinful men and be crucified, and the third day rise again?'" verses 5b-7.

And Scripture tells us, "They remembered His words." Remember, this is the promise that God gives us each day and not just on Easter. It is the promise of eternal life with Him as first given through Jesus Christ. Easter brings to mind, "Forgotten Words Remembered," and asks us, "Do you believe?"

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor April 6, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: David Andrews and Megan Hewis
+ + + + +
ORDER OF WORSHIP 11:00 A.M.
Prelude "Low in the Grave"
Chiming of the Hour
Announcements
Congregational Greeting
Joys
*Processional Hymn No. 299 "He Lives"
*Ascription
*Exhortation
*Confession (In Unison) Almighty God, who brought again
from the dead our Lord Jesus Christ, help us in the
days of our flesh to minister like Him. Keep our
tempers cool and our spirits calm; make us brave to
fight for the right and to stand firm against those
who would oppress the weak. Give us grace to know
Him as our living Lord, and strength to follow in His
footsteps; in His name we pray. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 585 "Only Believe"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!
Prayer
Offering
Offertory "Jesus Loves Me" Saxophone Duet by
Chris Curry and his Granddad.
*Doxology - page 382
Anthem: Jesus Is Lord of All"
Scripture: Genesis 17: 1-8
Sermon: "Is Your Destiny Old?"
*Closing Hymn No. "I Know Who Holds Tomorrow" #96
*Benediction
*Closing Chimes
Postlude "He Is Risen"
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Emogene Massey in memory of her Mother.
Mrs. Florence MacKinney will greet the congregation at
the door this morning.
Ushers for today are: Marty Henry, Frank Crawford,
John Snow and Dan Bosko.
Nursery will be provided today.
Sandy Sheppeck and Marie Henry will be visiting the
hospital this week.
Attendance last Sunday was 165 with 38 visitors. *HARRY FRY*
Hospitalized: Mrs. Eleanor Sandbach - BMH *7:30*
MONDAY - Women's Mary Prugh Circle meets at 7:00 P.M.
TUESDAY - Fellowship Night for St. Paul's at 6:30 P.M.
FRIDAY - BFBC
VBS Meeting is scheduled for Monday evening April 7th at
the home of Marge Smiley. All teachers, helpers, or
any one interested in helping with VBS is urged to
attend.
Daily Bread Booklets are still available in the Narthex.
ELDERS AND DEACONS CLASSES will begin on Thursday
April 10th at 7:00 P.M. Anyone interested in attending
these training classes is invited to attend.
We extend our sympathy to the families of Norman Lippold
and Mrs. George Seigfried. Visitors will be received
at the Martin Funeral Home from 2 to 4 and 7 to 9 today
and the funeral will be held Monday at 9:30 A.M. for
Mr. Norman Lippold.
Visitors will be received at the Thompson Miller Funeral
Home today from 2 to 4 and 7 to 9 and the funeral will
be held Monday at 11:00 A.M. for Mrs. George Seigfried.
*NO AFTER CHURCH VISITATION,
FAMILY ~~THE~~ WILL NOT BE THERE UNTIL
1:30.*
*LAST HYMN IS #96 PLEASE NOTE
BECAUSE OMITTED FROM BULLETIN.*

is your destiny old:
 Scrip: Gen. 17:1-8; Text: Gen. 17:7
 (Ilus war, chaos, peace, confusion)
 (Ilus Wash airprt & piedmont pass plez do so imediat)
 now that hite of confusin
 (Ilus of Rubinstein/Rubinstein in Paris & mail)
 if ther l th peo want all walk lif is sens security
 A) aroun us things R fal apart; ol valus no seem hav
 any mean & th wh lnce wer secur R cum apart at seams
 But how can anyl hav secur in such unsecur worl?
 only anser lies ea persns relatship w/luv, understG
 Wudnt U feel secur kno ther G who plan mans destny
 fr very Peg of time?
 wudnt U feel U hav grtr peac kno this same G made pos
 positiv 2enjoy signif lif now & eternty w/Him?
 & wudnt U enjoy lif mor if U undrstud U can hav
 freedom of guilt of sin, & kno He has plan nevr 2 lv
 U nor 4sake U?
 That precisly wat G of S,rips has dun
 He wants 2B Ur security in unsecur worl; He want U 2kn
 His luv & enjoy lif in midst turmail & mas confusin
 As struggl underst G's luv, also wrestl w/terms that
 tel of Him.
 we spk=Predes, Electin, reconcil, redemp, justificatin
 4mos of us thez R foreing terms 2B avoid lik plague
 But that mistak Bcu thez very issuR lik nails, glue
 & clamps which hol faith 2gethr.
 2day, we lk 1st part of PREDESTINATIN
 vs 1=Abram 1st bld cal wen 75 & now 24 yr latr
 at age 75, Abram turn bak on all he knu by lv Ur & th
 worship of moon godes 2folo invisbl G knu noth abou
 24 lng yrs sinc cum 2pas & prom giv 2 him by this G
 main jus that=only a promis
 How he wait, yern 2C fulfil wat bin tol=the promis=I
 wilB Ur G; U shal B My peop; & I wil dwel in midst U
 just that & noth mor
 This Abrahamic cov provid whol plan of G on both
 N & O testaments; thruout NT plan refr 2 as The From
 So here is prom=Th Cov unfold as Mos tol in bk Gen
 G cal self=Almity G & n ame is=El Shaddai from Heb
 shed, wh mean=El=G; Shed=pour out & so G say=I am that
 G who pour out bles, who giv richly, abundtly, continul
 in ordr mak cov sum valu, Abram nam musB chang
 Ab=mean Abba, or simply fathr; Ram ment%-hi or honor
 father
 His n ame 2B chang to ABRAHAMON=wh mean Fathr grt
 mult, or foundr of natins
 Vss 7 & 8 tel of cov
 intrest note=evrlast cov=sumth G alredy sho Ab erlyr
 chap 15:9prom of descen^d numrous as hvns stars

vs 17tel of sine of agreement sealed 2/
 word 4 cov=actul ment 2cut
 But only 1 of party ratify agrement & that G only
 Ab walk stricly by faith
 in this cov G initiat actin & not Abram
 Word=Predestinatin simply mean#mark our B4 hand &
 th wat G litrly dun w/Ab
 He sed wudB G of Ab & his seed, no jus 4cert time,
 but 4evr & evr
 A. & seed folo wudB evrlast posesin of G
 Fr this stanpt we need 2kno, ther dif tween Predestina
 & Election
 Electin lks bak 2 G's choic certin individs 2B His
 childrn,
 Whil Predestimatin lks 4ward 2 Destiny He plan 4men
 (Ilus Livingstone & preachr D. Robert Moffatt)
 G can plant a yng Livingstone in balcony of ch 2Hear
 his word & respond to it
 We bin lk wat peo cal "Destiny" this morn & destiny
 just shorten versin of predestinatin
 Both Des & predest can B eithr old or nu
 Old has 2do w/prom of wat G wud do
 The nu wilB covr next week which elab on wat bin
 sed this morn
 Ab lk wat G sed wud hapn & Bliev
 He saw G's prom 2B fulfil & so rest in G's care
 All that G asks is that we simply do same thing
 He isnt asking us to ~~xxprivatexxx~~ undrst evr
 realm of knowledg
 He merly asks we plac our Destiny in His care &
 let Him reveal lif 4us as He unfold it ea day.

Community Bible Church - Sagamore, Pa. - April 10, 1993

Prelude

Joys/Greetings/Announcements/Prayer Requests

BIBLE STUDY NEXT SUNDAY, LUNCH AFTER CH.
COME & JOIN IN.

Ascription

Call to Worship:

O DEATH, WHERE IS THY STING? O GRAVE, WHERE IS
THY VICTORY?

THE STING OF DEATH IS SIN: AND THE STRENGTH OF
SIN IS THE LAW.

BUT THANKS BE TO GOD, WHICH GIVETH US THE VICTORY
THROUGH OUR LORD JESUS CHRIST.

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Genesis 17:1-8

sermon: "Is Your Destiny Old?" St. Paul's Butler, 4/6/86

*Benediction

*Postlude

BILL HALL FAMILY

BENJAMIN

BRUCE

REGINA

MILT

IS UR DESTINY OLD? - SCRIP: GENESIS 17:1-8; TEXT: 17:7

(ILUS PEACE/CHAOS/CONFUSIN)

(ILUS OLD PIEDMONT AIRLINES ANNOUNCEMENT)

NOW THATS TH/HEIGHT OF CONFUSIN

(ILUS ARTHUR RUBENSTEIN,PIANIST & MICHAEL RUBENSTEIN,BANKER)

IS HER ONE THING PEO WANT 2DAY IT SENS SECURTY

(ILUS YNG DRIVR & GIV FINGER - NO GOLDN RUL ANYMOR)

TH/OLD VALUES HAV NO MEAN,& THINGS ONCE THOT SECUR FAL APART
HOW CAN ANYONE HAV ANY SECURTY IN SUCH AN UNSECUR WORLD?

WUD U FEEL SECUR IF U KNU THER SUMONE WHO PLAN MANS DESTINY
FR/BGIN OF TIME??

WUD U HAV A GRTR PEAC IF U KNU THERE SUMONE WHO MADE IT POSIB
2ENJOY A SIGNIF LIF NOW,& AN ETRNTY WHITH THAT SUMONE??

WUDNT U ~~XXXX~~ ENJOY LIF MOR IF U UNDRSTUD U CANB FREE OF GILT
OF SIN & KNO THAT THIS PERSON HAS PLANND 2NEVR LV U NOR 4SAKU
THATS PRECISLY WAT ~~XXXX~~ TH/GOD OF TH/SCRIPTURS HAS DUN

HE WANTS U 2KNO SECURTY IN AN UNSECUR WORL

HE WANTS U 2KNO HIS LUV & ENJOY LIF IN MIDS TURMOIL/MAS CONFUSI
I WUD LIK 4US 2LK AT SUM TERMS THAT TEL OF G'S LUV 4US

PREDEST,ELECTIN,RECONCILIATIN,REDEMP TIN,JUSTIFICATIN

2SUM MAYB JUS BIG-WORDS,BUT THEZ R NAILS/GLUE/CLAMPS HOLD OUR
FAITH TOGETHR

2DAY WE LK 1st PART PREDESTINATIN

VS 1=HE CAL EN 75;NOW 24YR LATR - AT 75TURN BAK ON ALL HE KNU

HE LEF UR & TH/WORS OF MOON GODES 2FOLO INVISBL G KNU NUTH BOUT

24LNG YRS PAS SINC 1ST PROM FR/G, & REMAIN THAT --- A PROMIS

WAT WAS PROM??? =I WIBB UR G:U SHAL B MY PEO,& I WIL DWEL IN MID
THIS ABRAHAMIC COV & PROVID WHOL PLAN OF G BOTH OT & NT

THRUOUT NT IT CALLED THE PROMISE

VS 1=CAL SELF-AL GOD -HEB EL=GOD & SHADDAI=2SHED,POUR OUT

HE F POUR OUT BLESINGS,RICHLY,ABUNDANTLY,CONTINUALY

VS 5=EXPL NAME CHNG

VSS 7-8= CHAP 15:5-7

VSS 8=AB QUES

VSS 9-10

VS17=g only one walk tween 2SEAL COV -JEW LAW BOTH PARTYS

THIS SHO G MADE COV & WUDNT BBROKN LIK MAN MITE DO

COVENENT MEAN=TO CUT

PREDESTINATION SIMPLY MEAN, 2MARK OUT B4HAND & THIS WAT G DID
W/ABRAHAM

PREDES LKS 4WARD 2 TH/DESTINY G HAS PLANND 4HIS CHILDRN

(ILUS LIVINGSTONE AS YNG BOY IN CHURCH)

G CAN PLANT A YNG LIVINGSTONE IN BALCONY OF CH 2HEAR CAL & RESPO

HAV LK BRIEFLY DESTINY WH/SHORT 4PREDESTINATION

DESTINY OR PREDESTINATIN CANB EITHR OLD OR NEW

IF IT ONLY OLD,THEN HAV NO MOR THAN ABE HAD

WE MUS DISCERN TWEEN TH/OLD & TH/NEW

TH/NEW WE WIL SHARE NEX WK WH/WIL ELAB ON WAT SED 2DAY

ABE ~~XXXXXX~~TLOOKD AT WAT G SED WUD HAPN,& HE BLIEVD

HE SAW G'S PROMIS 2B FULFILLD & SO HE RESTD IN G'S CARE

ALL THAT G ASKS OF US IS WE SIMPLY DO TH/SAME THING

HE KNO ASK US 2UNDRST VAST REALMS OF KNOWLEDG

HE MERLY ASK WE PLACE OUR DESTINY IN HIS CARE, & LET HIM

REVEAL LIF 4US AS HE UNFOLDS IT EACH DAY.

"Is Your Destiny Old?"

Genesis 17:1-8; Text: Genesis 17:7

(Illustrations of peace, chaos and confusion)

One of my old friends, now deceased used to tell me that he was in the Quote, "War, where they were playing for keeps." He meant World War II. That war, just like World War I was fought with the thought in mind to end all wars. Following World War II there was a wave of prosperity and peace which came along. The world was tired of fighting and destruction. Then came the Korean War, followed by the unrest on college campuses in the 60's. Then the 70's which gave us Watergate and a new breed of fear, "Terrorism." It has now come to the place where anyone traveling outside of our country must fear for their lives. The world is in a state of confusion and chaos.

(Illustration of airport in Washington and Piedmont airlines announcement)

The announcement which came over the public address at the Washington International Airport alarmed anyone listening. The speaker said, "Attention please. Will all Piedmont passengers who have not done so, please do so immediately."

Now that's the height of confusion.

(Illustration of Rubenstein and Rubenstein in Paris)

Arthur Rubenstein the pianist and Michael Rubinstein the banker once lived on the same street in Paris. Quite often, letters and telegrams ~~were~~ addressed to one were delivered to the other. One day Michael came to Arthur with a batch of telegrams and said, "These are for you. Please come and tell my wife that Countess Louise of Vienna, Ilse of Prague, Margaret of Budapest and the others are friends of yours and not mine." Arthur opened his desk and took out a batch of telegrams and said, "I'll be glad to help you if you will do me the favor of explaining to my wife that the five million Lira in the bank of Rome and the ten million pounds in the Bank of England are your money, and not mine."

If there is one thing which people in all walks of life want today it is a sense of security. All around us things are falling apart. The old values don't seem to have any meaning and things which once seemed secure are coming apart at the seams. But how can anyone have security in such an insecure ~~world~~ world? The only answer lies in a person's relationship with a loving and understanding God. Wouldn't you feel secure knowing ~~that~~ there is a God who planned man's destiny from the very beginning of time? Wouldn't you ~~feel~~ have a greater peace knowing that this same God made it possible to enjoy a significant life now and eternity with Him? And wouldn't you ~~feel~~ enjoy life more if you understood that you can be free of guilt of sin and know that He has planned to never leave you nor forsake you?

That's precisely what the God of the Scriptures has done. He wants to be your security in an insecure world. He wants ~~to~~ you to know His love and enjoy life in the midst of turmoil and mass confusion.

As we struggle to understand this God of love we also wrestle with the terms that tell of Him. We speak of Predestination, Election, Reconciliation, Redemption, and Justification. For most of us these are foreign terms and to be avoided like a plague. But that's a mistake because these very issues are like the nails and glue and clamps which hold our faith together.

Today, we are going to look at the first part of Predestination.

We read in the 1st verse, "And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, 'I am the Almighty God; walk before Me, and be thou perfect.'"

Abram had first been called when he was 75 years old. Now it is 24 years later. At that age of 75 Abram turned his back on all that he knew leaving Ur and the worship of the moon goddess to follow an invisible God that he knew nothing about. Twenty-four long years had since come to pass and the promise given to him by this God remained just that, only a promise. How he waited and yearned to see the fulfillment of what he had been told. The promise was simply, "I will be your God. You shall be My people, and I will dwell in the midst of you."

Just that and nothing more. This Abrahamic covenant provides the whole plan of God in both the Old and New Testaments. Throughout the New Testament this plan is referred to as "the promise."

So here is the "promise," the "covenant" unfolding as Moses told it in this book of Genesis. God calls Himself, "The Almighty God." This name is El-Shaddai in Hebrew. "El" stands for God and Shaddai is from the Hebrew word ~~shed~~ which means to shed, to pour out. God is saying, "I am that God who pours out blessings, who gives them richly, abundantly, continually."

So in order to make this covenant of some value, Abram's name must be changed. AB or ABBA meant simply father and RAM meant "a high father," or "honored father." His name was to be changed to ABRABHAMON, which means father of a great multitude, or "founder of nations."

Then God tells of this covenant in verse 7 and 8. It is interesting to note that the phrase, "everlasting covenant" is something that God had already shown to Abraham at an earlier time. Back in the 15th chapter we read of God showing Abraham the heavens and promising him descendants as numerous as the stars. Then Abram questions God about this and He tells him, (read verse 9). And in the 17th verse we read, (read this). This tells us that this sign of the sealing of an agreement was that the two parties walked between the slain animals. The word ~~everlasting~~ "covenant" literally meant "to cut." But only one of the parties, God, walked between the pieces of the animals and Abraham had to accept this agreement strictly by faith. In this covenant agreement we see that it is God who initiates the action and not Abraham. The word, "Predestination" simply means to "mark out beforehand," and this is literally what God had done and was doing with Abraham. He said He would be the God of Abraham and of his seed, not just for a certain time, but forever and ever. Abraham and his seed following him would be an everlasting possession of God. From this standpoint we need to know the difference between "Election" and "Predestination." "Election" looks back to God's choice of certain ~~children~~ individuals to be His children, while "Predestination" looks forward

to the destiny He has planned for them.

(Illustration of Livingstone as a young boy at a service preached to only women) Robert Moffat was a Scottish missionary who came back home to recruit others who would work in the mission fields. He came back home during a very frigid British winter. He arrived at the church where he was to speak and he noted that only a small handful had braved the elements to come and hear him. But what disturbed him even more was the fact that there were only ladies present that night. He had chosen as his text, "Unto you 6 men, I call," from Proverbs 8:4. D. Moffatt felt helpless preaching this message to these women, but preach it he did. But in the balcony there was a young boy who was there to work the bellows for the organ. He was thrilled by the challenge given by this mighty missionary and although no one from the congregation responded to the invitation to go to the mission field, the young man decided to follow in the footsteps of this missionary. He went to school, on to medical school and then spent the rest of his life working ~~in~~ with the unreached tribes of Africa. His name: David Livingstone.

God can plant a young Livingstone in the balcony of a church to hear His call and respond to it.

We have been looking at what people call "destiny" this morning and that word is just the ~~xxxx~~ shortened word for "Predestination." Destiny or predestination can be either "Old or New." The "Old" has to do with just the promise of what God would do. If we only have the "Old" Destiny" we have no more than Abraham had. So we need to discern between the Old and the New. The new will be covered next week which elaborates on what we have said this morning.

Abraham looked at what God had said would happen and believed. He saw God's promise to be fulfilled and so he rested in God's care. All that God asks of us is that we simply do the same thing. He isn't asking us to understand vast realms of knowledge. He merely asks that we place our Destiny in His care and let Him reveal life for us as He unfolds it each day.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor April 13, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Megan Hewis and David Andrews

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "The Holy Trinity"
Chiming of the Hour
Announcements
Congregational Greeting
Joys

*Processional Hymn No. 87 "Leaning on the Everlasting Arms"
*Ascription
*Exhortation
*Confession (In Unison) We offer you our thanks O God,
for the rising of our Lord. But we also know we must
come to you in confession. We confess our unwilling-
ness at times to follow our Lord. We confess as well
our willingness to sin even when we know we shouldn't.
Forgive us Lord, cleanse us, and renew us, for we pray
in His name. Amen.

*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 591 "Just a Closer Walk with Thee"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer
Offertory
Offertory "Children of the Heavenly Father"
*Doxology - page 382
Anthem: "The Lord Bless and Keep You"
Scripture: Ephesians 1: 3-14
Sermon: "The New Destiny"
*Closing Hymn No. 466 "What a Friend We Have in Jesus"
*Benediction
*Closing Chimes
*Postlude "The Great Chorus"
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mr. & Mrs. George Pflugh in memory of their daughter Pam.
Mr. & Mrs. Darrell LaMotte will greet the congregation at
the door this morning.
Ushers for today are: Sandy Sheppeck, Mary Lou Davis,
Deb Melton, and Gloria Walker.
Nursery will be provided today by Mrs. Sue Davis.
Mary Lou Davis and Marilyn Snyder will be visiting the
hospital this week.
Attendance last Sunday was 142 with 16 visitors.
Hospitalized: Harry Fry in BMH
MONDAY - Volleyball
TUESDAY - Fellowship Night for St. Paul's 6:30 P.M.
WEDNESDAY - Golden Circle at 7:30 P.M.
THURSDAY - Choir practice 7:00 P.M.
Mary Martha Circle meets at 10:30a.m. at
the home of Mrs. Helen Sheppeck.

Daily Bread booklets are still in the Narthex. Please
pick them up and share them with someone.
By the action of council, we will be holding CPR Courses
in Rehoboth Hall. These classes will be conducted by
the American Red Cross. The first class will be held
on April 22 at 7-9 P.M. The other classes will be on
April 23, 29, and 30th. We need a minimum of 6 people
to hold the class. Please drop a note in the offering
plate or let the office know. We need to know as soon
as possible. We sure hope to have a big group from the
church. Also those who need re-certified may attend.
Elder and Deacon classes will resume on Thursday at 7 P.M.
VBS - HELP!!! We are still in need of teachers and helpers
for VBS. If you are willing to help, please see Marge
Smiley. Let's all pull together and help her out.
We are still making plans to have a class on Liturgy
for the church services. If you would like to learn
the ins and outs of the worship service, please let
us know as soon as possible.

Scrip: Eph 1:3-14; Text: Eph. 1:5-6; 11-12
 (Ilus of child's game - I Wish)
 that's planing, sort of; But it plan of phantasy, makBlie
 (Ilus Nap. Bonaparte, his planing, & Waterloo)
 tho man plan, chart cors 4any endeivr in lif, ther R man
 ty' g unseen, unact 4 thez plan wh can mak go awry
 B.) contras G hav perf plan wh no only serv purp, but
 R benificial 2 all mank
 We talk partil las wk & tol 1st part Predestinatin
 G Bgan plan w/Ab & prom thru him cov relatsip Ab &
 peop wudB peop of G, He ther F & wud reveal self 2thei
 thousnds yrs pas & G unrol plan many proph/servs te.
 in OT
 but in persn yng girl nam=Mary, G cum 2erth in persn
 humn Being nam Js Xp of Naz
 NT recor mirac birth, lif/minstry, sufr, deth, res, ascen
 after est Ch, Js apt dis/apos 2eary on work & bld Ch
 F, 1 thez serv wrot extensivly wat Js ment 4 mank
 he wrot doctriins of Ch & Predestinatin 1 of thez
 ther many Scrips tel this, 2 subj 2vast covr 2serms
 so lk this doctrin as F tel in Eph 1:3-14
 Predestinatin=that wh/bin 4ordain;preplanned
 As lk this mus ask=Wat wud hav hap 2worl if G no Pred
 if G no preplan we wud liv lif by chanc & G wud B
 subj 2mans decisins
 if liv by chanc wudB creaturs of habit & ther wudB
 no ryme/reasn 4circum of lif & no abl undrst wat
 lif all bout
 We C Scrip G no depend mans decisins
 (Ilus Jonah=did G 4get plan & chang Bcuz Jonah? Expl)
 in this Scrip, F tel predes & spk 2vss=5 & 11
 I s jus lk vss 11 & 12 Bcuz welth info here
 vs 11a=He say thru Js=WHOM=thru Him hav inherit &
 spk this nothr doctrin wil no lk this pt
 We C here F say thru Js Xp shar inher, we felo-heirs
 w/Xp as pt out chap 8 Romns & this mean we shar His
 riches in glory
 T at specil relatsip made posib by G's ult plan=PRE
 this inher giv us securty Bcuz=vs 11B
 Wat F talk here is totlsecrty in unsecur world
 tho cum sav know Js Xp R 1st heirs wat G offr thru
 Him=4givnes sin, eternty & Blievrns in G's specilplan
 As lif go on & Blievr liv it, Bgin C G's plan unfol 4
 2underst furthr need lk nothr Scrip=Rom 8:28=READ
 peop memriz, tak vs of lif=duz mean ALL THINGS? Yes
 deth, diseas, probs, conflic, no matt'r wat, G use 4bettr-
 ment of tho who luv Him, who in plan of Pred
 Now part of "Gud" may noB jus 4 advant of Blievr, but
 cudB 4suml else

G can use any circum evn thez unsecur world
 2work out plan; Lets lk 1 gud 1 2day wor)
 (Ilus China, Mao & dispers Xpians)
 Can U C fr this wat G say wen say=All th work 2gethr?
 But G no put all th 2gethr 2work 4evr 1's gud, it only
 4 tho in His Pre, tho who luv Him, tho bin cal by H
 we can C fr this lif sumwat lik jigsaw puzl & G plac
 pieces 2gethr, piece by piece 2sho compl pictur He
 has 4 His creatin
 This security can hav & rest in wen we His
 2nd larg issu F pt out vs 12=READ
 G sho His plan, His Nu Destny wh/gav 4ea Blievr so
 rev of it wil rendr Glory, praise 2 Him
 as lk livs, realiz ther cert areas wh hav no control
 ovr=color eyes, hair; wher born, 2whom; color skin, etc
 wondr if weight fre?
 but can no blam G 4 imoralty, divorc, unwanted pregs,
 gogip, charactr assassinatin, etc.
 T, ez all resul sin & persnl choic
 But evn midst thez G can use them 2shap us in2
 peopl He want us 2B
 G want us not only 2kno wen cum 2Him thru Xp & then
 kno Nu Destny that part it is 2devel nu image
 Rom 8:29=Word=CONFORM=mean 2bring 2same form ~~xx2xxnd~~
 with; 2 rendr lik
 Gr=SUMMORPHOO2part wh/MORPHE wh refr 2outwar expresin
 of innr essenc or natur
 So 4persn who Blong 2 L, outwar expresin chang Bcuz
 of innr imag wh/cary, wh/is Js Xp
 (Ilus man chang name Bcuz neighborhd chang)
 We R not 2conform, chang 2 stndrds of worl, insted, we
 R 2conform/chang 2wat G want 4us in ordr 2bring Glor;
 Him & His holy name
 It means shud liv so our very livs sho deep, deep
 luv 4 the Lord
 (Ilus Alex Maclaren, & woman of his cong)
 the Nu Destny wh/G has 4us shud chang us & mak us
 glorify Him in all we do

Community Bible Church - Sagamore, Pa. - April 25, 1993

Prelude

Joys/Greetings/Announcements/Prayer Requests

Lunch/Bible Study after church - welcome

Ascription

Call to Worship:

BLESSED IS THE MAN THAT WALKETH NOT IN THE COUNSEL OF THE
UNGODLY,

NOR STANDETH IN THE WAY OF SINNERS,

NOR SITTETH IN THE SEAT OF THE SCORNFUL.

BUT HIS DELIGHT IS IN THE LAW OF THE LORD:

AND IN HIS LAW DOTH HE MEDITATE DAY AND NIGHT.

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Ephesians 1:3-14

Lesson: "The New Destiny" - St. Paul's Butler 4/13/86

*Hymn

*Benediction

*Postlude

BILL HALL

BERNARD

VIOLET

REGINA

"THE NEW DESTINY" - SCRIP: EPH 1:3-14 - TEXTS: 1:5-6; 11-12

(ILUS CHILD'S GAME - "I WISH")

THAT'S PLANNING OF A SORT, BUT IT IS PHANTASY, MAKE BELIEV
(ILUS NAPOLEAN BONAPARTE, HIS PLANNING, & WATERLOO)

THE MAN PLAN, CHART COURSE 4 ENDEAVRS OF LIF, ALWAYS UNSEEN, THINGS
UNCOUNTED 4 WH/CAN MAK THOZ PLANS GO AWRY

BUT G HAS PERF PLAN SE VS HIS PURP & BENEFICIL 2MANK

TALK PARTIL LAS WK & THIS PLAN PREDESTINATIN

G BGAN PLAN W/ABE & PROM THRU COV RELATSHIP ABE & PEO WUDB THE
PEO OF G, & HE WUD REVEAL PLAN THRU THEM & 4THEM

M'S YRS PASS & G UNROL PLAN THRU PROPHS/SRVS WHO TOL THIS IN OT
BUT IN PERSN MARY, G CUM 2ERTH IN PERSN OF JS XP

NT REVEAL MRAC BIRTH? LF/MINISTRY, SUFFR, DETH/RESUR/ASCENSIN

AFTRE EST CH/JS APT DISCIPS & APOS 2CARY ON WORK

P ONE OF THEZ & WROT EXTENSIVLY WAT JS WAS & MENT 4MANK
OUR SCRIP THIS MORN SPK OF WAT CAL=PREDESTINATIN -OR NEW DEST MAN
PREDESINATIN MEAN=THAT WH/HAS BIN PRE-PLANND OR FOR-ORDAINED

WAT WUD HAV HAPN 2WORLD & MAN IF G NO PREDESTIN ANYONE????

IF HAD 2LIV BY CHANC & WUDB CREATURES OF HABIT, & NO RHYME NOR
REASN 2CIRUMS OF LIF -WUDNT B ABL 2UNDRST WAT LIF ALL ABOUT
IN SCRIP G NO DEPENDANT ON MANS DECISINS

JONAH GUD EXAMPL=2GO NINEVAH & PREACH - HE FLED

DID G 4GET PLAN & CARY OUT ANOTHR??

NO! TURN JONAH AROUND & MADE AGRE W/DECISIN

IF G HAD DUN REVERS, HE WUDB AT WHIMS OF MAN & IMAGIN TH/MESS
P SPK PRESDES HERE IN VSS 5 & 11 - READ

VS 11=JS XP IS TH/WHOM

INHERITANC NOTHR DOCTRIN & P PT OUT ROM CHAP 8, FELLO HEIRS

W/XP & THIS SPECIL RELATSHIP HAV & G MADE POSSIBL THRU PREDEST

VS 11B=WAT DUZ INHERITANC GIV??? SECURITY IN UNSECU WORLD

TH/XP WE HAV 4GIVNES OF SIN/ETRNL LIF & SO R PART SPECIL PLAN
OF GOD

SED ROM 8 P SPK INHERITANC & VS 28 MANY PEO MEMORIZ, VS TEL US
& WE KNO THAT ALL THINGS WORK 2GETHR 4GUD, 2THEM THAT R TH/CALLD
ACCORDING 2HIS PURPOSE

DUZ P MEAN "ALL" THINGS-DETH, DISEAS, PROBS, CONFLICTS, EVRTH IN LIF

YES! ALL THINGS, WORK 2GETHR 4GUD, 2TH/BETTRMENT OF THOZ WHO LUV
GOD, WHO R THOZ IN HIS PLAN OF PREDESINATIN

(ILUS QUESTIN THIS WK=CAN ANY GUD CUM OUT OF TH/WACO INCIDENT??)

(ILUS CHINA & XPIANS THER)

CAN U C FR/THIS INCIDENT WAT G SAYS WEN TELS US, & WE KNO THAT

ALL THINGS WORK 2GETHR 4GUD???

IS G PUT ALL THINGS 2WORK 2GETHR 4EVRYONES GUD??

NO! IT IS 4THOZ WHO LUV HIM, THOZ WHO BIN CALLD BY HIM-PREDEST

LIK JIGSAW PUZZL & G PUT 2GETHR PIEC BY PIEC

THIS SECURITY WH/OURS WEN REST IN HIS PREDEST 4US, OUR DESTINY

WHY DUZ G DO THIS??? - VS 12

SO WE CAN PRAISE GOD

SA LK OUR LIVS CAN C HAV NO CONTROL OVR HAIR, EYES, RACE, WHO OUR
PARENTS WERE, ETC (WONDR IF CAN BLAM WEIGHT ON PREDEST??)

BUT CANT BLAME G 4IMMORALTY, GOSSIP, UNEANTD PREG, CHILD ABUSE, ETC
THEZ R ALL RESULT OF SIN & PERSNL CHOIC, BUT IN MIDST THEZ G CAN
USE THEZ THINGS 2SHAPE US INTO TH/PEO HE WANTS US 2B

P ADDS IN ROMANS 8:29=4WHOM HE DID 4KNOW, HE ALSO DID PREDESINATE
2B CONFORMD 2 TH/IMAGE OF HIS SON, THAT HE (JS) MITEB TH/FIRST
BORN AMONG MANY BRETHREN

TH/WORD "CONFORM" MEANS TO BRING TO TH/SAME FORM WITH, 2RENDR LIK
IN GPK IT REFERS TO AN OUTWARD EXPRESIN OF AN INNR ESENC/NATURE
SO FOR TH/PERSON WHO BLONGS TO THE LORD, HIS OUTWARD EXPRESIN IS
CHANGING BCUZ OF TH/INNR IMAG WH/HE CARRIES, WH/IS JS XP
(ILUS MAN CHNG NAM BCUZ NEIGHBORHOD IS CHANGING)

WE NOT TO CONFORM? CHANG 2 TH/STANDARDS OF TH/WORLD

INSTEAD WE R 2CONFORM 2WAT G WANTS US 2B IN ORDR 2BRING GLORY

2HIM & 2HIS HOLY NAME = MEANS OUR LIVS SHO DEEP, DEEP LUV 4 LORD

(THUS ALEX MACCLAREN & WOMAN OF CONG)

THE NEW DESTINY WH/G HAS 4US SHUD CHANG US & MAK US GLORIFY HIM

"The New Destiny"

Scripture: Ephesians 1:3-14

Text: Ephesians 1:5-6; 11-12

(Illustration of child's game of "I wish.")

When we were kids we used to play a game we called, "I wish." Each kid would say what was his special wish and tell why. It went like this: "I wish I had a million dollars." "What would you do with a million dollars?" "I'd buy the Empire State Building." "Why would you buy the Empire State Building?" "So I could sail paper airplanes from the top of it."

That's planning of a ~~kind~~ sort. But it's planning that involves phantasy, and ~~luck~~ make believe.

(Illustration of Napoleon Bonaparte and his planning, and Waterloo)

Napoleon Bonaparte was supposed to be one of the most prepared military leaders who ever lived. It is said that once he planned a complete military between the acts of a play he attended. He worked and planned while his soldiers slept and this is what caused him to conquer all of Europe. The Battle of Waterloo decided the fate of Napoleon and in that battle the entire destiny of Europe hung in the balance. Throughout that fateful day, Napoleon kept his famed ~~xxx~~ cavalry in reserve. These were the finest soldiers in the world and were known as "The Old Guard." They had never known defeat and impatiently they awaited the word to charge in to the battle. At last, Napoleon seeing the tide of battle going against him, issued the order to charge, hurling his elite group against the thin British lines. On they charged in rank after rank of men on horses bent on overthrowing the British. But as they charged down that road, they encountered a dip in the road which Napoleon had not taken note of in his planning. At this dip, Wellington had concealed a troop of sharpshooters. A the thundering herd came to this dip in the road, Wellington's men opened fire decimating the ranks of Napoleon's Cavalry. They pulled back for a moment, regrouped and charged again and once more the deadly fire decimated their ranks and those who passed through it to reach the lines of the British were too weakened to be of any value and Waterloo was lost.

The one weak spot which Napoleon had overlooked turned victory into defeat.

Though man may plan and chart his course for any endeavor in life, there are always things unforeseen, or unaccounted for in those plans which can make them go awry. But in contrast, God has a perfect plan which not only serves His purpose, but is beneficial to all mankind. We talked partially about this last week and told of the first part of His plan called "Predestination." God began His plan with Abraham and promised that through a covenant relationship Abraham and his people would be the people of God, God would be a Father to them, and He would reveal His plan through them, and for them.

Thousands of years have passed and God had unrolled His plan in many prophets and servants who told of this in the Old Testament. But in the person of a young lady named Mary, God had come to earth in the person of a human being named Jesus of Nazareth. The New Testament records for us this miraculous birth, life and ministry, suffering, death and resurrection and ascension to heaven. After establishing His church, Jesus had appointed disciples and Apostles to carry on this work and build His church. Paul, one of these servants, wrote extensively of all that Jesus was and meant for mankind. Paul

of wrote what we call, "doctrines of the Church." Predestination is one of these doctrines. There are many, many scriptures that tell of this, and the subject is much too vast to be covered in a mere few sermons. In his letter to the Ephesians, Paul tells us of this doctrine and particularly in the 1st chapter. It is here that we shall look at "The New Destiny" of man.

"Predestination" merely means, "that which has been for-ordained," or, "pre-planned."

Now as we determine what this is we must ask what would have happened to the world and man if God had not "Predestined" anyone? If God had not preplanned we would be living life by chance and God would be subject to man's decisions. If we had to live by chance, we would be creatures of habit and there would be no rhyme nor reason to the circumstances of life. We wouldn't be able to understand what life was all about.

We see in Scripture that God is not dependent upon man's decisions. The story of Jonah is a case in point. Jonah had been given the mission of preaching to the Ninevites in order for them to repent. Jonah turned from this assignment and fled. Did God forget about Jonah and carry out another plan? No! He turned Jonah around and made him agree with His decision. If God had done the reverse, this would have shown that God was subject to the whims of man and ~~ex~~ can you imagine what a mess this would make of ~~every~~ everything?

In this Scripture, Paul tells of Predestination and speaks of it in two verses Verse 5, and verse 11. But because of the wealth of information which would be required to cover all of this Scripture let us just look at verses 11 and 12.

In verse 11, we read: "In whom also we have obtained an inheritance."

Paul is saying that through Jesus Christ, who is the "Whom" here, through Him we have an inheritance. Now that is another doctrine altogether and we will not go into it at this point. But we will see here that Paul is saying that through Jesus Christ we share an inheritance, or we are "fellow-heirs with Christ," as he points out in Romans chapter 8. That means we share in all that God has of His riches in glory. That is a special relationship made possible by God's ultimate plan called "Predestination."

~~Paul goes on to say, "Being predestinated according to the purpose of Him who worketh all things after the counsel of His own will."~~

This inheritance gives us "security," because Paul adds, "being predestinated according to the purpose of Him who worketh all things after the counsel of His own will."

What Paul is talking of here is total security in an insecure world. Those who come to the saving knowledge of Jesus Christ are first of all heirs of what God has to offer through Him. That is, forgiveness of sin and eternal life and then these believers are in God's special plan. As life goes on and the believer lives it, he begins to see God's plan unfold for him.

To understand this further we need to look at another portion of Paul's writing as found in the book of Romans. Here in the 8th chapter, verse 28 we read a verse many people memorize and take as their verse for life. And it is that, but it is more.

Paul writes, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

Does Paul actually mean "all things?" Does he mean, death, disease, problems, conflicts, everything in life? Yes he does! ~~But~~ Paul is pointing out that no matter what the circumstances of life, no matter what the problem, "All of these things work together for good, for the betterment of those who love God, who are those in His plan of predestination. Now a part of that "good" may not be just for the advantage of the believer, but it could be "good" for some one else. God can use any circumstance even though it may not be good in itself to work His plan out. Let's look at a specific example in today's world.

(Illustration of Red China and Mao Tse Tung & Bible believers today)

After World War II a Civil War raged on the mainland of China. It was between Communist forces led by Mao Tse Tung and Anti-Communist forces led by Generalissimo Chiang Chi Shek. The United States had promised massive aid to Chiang Chi Shek but much like today with Honduras and Nicaragua a fight ensued over aid. As a result aid was cut off from Chiang and he had to flee the mainland and China fell to the Communists.

One of the first acts of Mao was to purge the country of Christian influence. At this time it was believed there were approximately 50,000 Christians in China. Those he didn't kill outright or imprison scattered throughout China. When Mao died and the new regime began to loosen some of the very strict restrictions and travel to China increased. With this increased interaction contact was made with Christians living in the provinces. The surprising thing of this is that although it was believed Christianity was all but extinguished in China, it has grown and flourished and the number of Christians is not known. But a conservative estimate is that there are at least, at least 50 million Christians in China. And all of this because God permitted persecution to take place there.

Can you see from this one incident what God says when He tells us, "And we know that all things work together for good?"

But God is not putting "all things together to work for everyone's good." It is only for those who are in His Predestination; those who love Him; and those who have been called by Him. We can see from this that life is somewhat like a jigsaw puzzle and God places the pieces together piece by piece to show the complete picture He has for His creation. This is the security we can and do rest in when we are His.

The second large issue which Paul points out is found in the 12th verse, where we read: "That we should be to the praise of His glory, who first trusted in Christ."

God shows us His plan, His ~~predestination~~ "New Destiny" which He has for each believer so that revelation will render praise to His glory. As we look at our lives we realize that there are certain areas over which we have no control. We cannot choose the color of our hair, or our eyes. We did not choose where to be born, or who our parents were. We didn't choose our race or our

skin color. I wonder if we could blame our weight on Predestination? But we cannot blame God for immorality, divorce, unwanted pregnancies, gossip or character assassination. These are all the result of sin and personal choice. But even in the midst of these, God can use them to shape us into the people He wants us to be.

God wants us not only to know that when we come to Him through Christ, and we then know of His New Destiny for us, that a part of it is to develop a new image. Paul adds to the 28th verse of Romans 8, the 29th verse which states, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He, (Jesus) might be the firstborn among many brethren. The word ~~xxxxxxx~~ "Conform" means, "to bring ~~xxxx~~ to the same form with, to render like. The word in Greek is SUMMORPHOO a part of which is MORPHE which refers to an outward expression of an inner essence or nature. So for the person who belongs to the Lord, his outward expression is changing because of the inner image which he carries, which is Jesus Christ.

(Illustration of man changing name because neighborhood changed)

A man from Brooklyn had his name changed from Kelly to Feinberg. Then a year later he had it changed from Feinberg to Garibaldi. "Are you trying to make this court look foolish?" thundered the judge.

"Not at all, your honor," said the man. "My neighborhood keeps changing."

We are not to conform ~~xx~~ or change to the standards of the world. Instead, we are to conform to what God wants for us in order to ~~xxxxxxxxxxxxxxxxxxxx~~ bring glory to Him and to His holy name. It means we should so live that our very lives show a deep, deep love for the Lord.

(Illustration of Alexander Maclaren & woman of his congregation)

In the congregation of the great preacher Dr. Alexander Maclaren there was a very intellectual man that Maclaren wanted to win to the Lord. So he decided to preach a series of intellectual sermons dealing with trying to find the Lord by using the intellect. Shortly afterward the man came to Dr. Maclaren and told him that he had accepted Christ and wanted to join the church.

Overjoyed at this, Dr. Maclaren said, "And which of my sermons removed your doubts?" "Your sermons?" said the man. "It wasn't any of your sermons which did it. The thing that set me to thinking was a poor woman who came out of your church and stumbled on the steps beside me. When I put out my hand to help her, she smiled and said, 'Thank you.' And then she asked, 'Do you love Jesus Christ my blessed Saviour? He means everything to me.' The love in her face and voice convinced me that I needed this Saviour too."

"The New Destiny" which God has for us should change us, and make us glorify Him in all that we say and do.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor April 20, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Becky Hilliard and Robin Kaiser

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "House of Prayer"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

*Processional Hymn No. 322 "When Morning Gilds the Skies"

*Ascription

*Exhortation

*Confession (In Unison) I believe in God, who is for me
spirit, love, the principle of all things. I believe
that God is in me, as I am in Him. I believe that the
true welfare of man consists in fulfilling the will of
God. I believe that from the fulfillment of the will
of God there can follow nothing but that which is good
for me and for all men. I believe that the will of God
is that every man should love his fellow men, and
should act toward others as he desires that they should
act toward him. I believe that the reason of life is
for each of us simply to grow in love. I believe that
this growth in love will contribute more than any
other force to establish the Kingdom of God on earth.
Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 400 "Have Thine Own Way, Lord!"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray!

Prayer

Offering

Offertory "Alleluia"

*Doxology - page 382

Anthem: "Let The Song Go Round The Earth"

Scripture: Titus 2: 11-15

Sermon: "The Divine Right"

*Closing Hymn No. 404 "O Love That Will Not Let Me Go"

*Benediction

*Closing Chimes

*Postlude "The Great Lord"

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Sara Cubbison in memory of Loved Ones.

Dick and Danny Mangel will greet the congregation at the
door this morning.

Ushers for today are Rob Vinroe, Bob Dellen, Randy Dellen,
and Kevin Snyder.

Nursery will be provided today.

Herb Shearer and Don Kingsley will be visiting the
hospital this week.

Attendance last Sunday was 125 with 10 visitors.

Hospitalized:

MONDAY - Volleyball

TUESDAY - 7-9 P.M. CPR classes will begin in Rehoboth Hall.

Classes will continue Wednesday April 23rd,
April 29th and 30th. This will earn you a
certification in CPR. Price is \$3.00 per person.
They will also re-certify anyone who presently
holds a CPR card.

WEDNESDAY - Golden Circle will meet in the kitchenette
at 7:30 P.M.

THURSDAY - Choir practice at 7:00 P.M. We are looking for
for a few good male voices. Hope this includes
you. Come and join us.

VBS - Help is still needed for VBS. We are in the need of
teachers and helpers. If you would like to help please
see Mrs. Marge Smiley this years director. I'm sure she
would appreciate all the help she can get.

We are still in the planning stages of a Liturgy class.

If you would like to learn the Liturgy work of the
worship service, please let the office know as soon as
possible.

Butler Head Start Program is looking for applicants to
fill the position of Handicap Aide. This person would
assist with the handicap children in the classrooms. If
you are interested there is more information in the
Narthex.

MAKE NOTE NEW CLOCKS AT 10 NEXT
SUNDAY TO BE ON TIME.

"The Divine Right"
 Scrip: Titus 2:11-15; Text: Titus 2:14
 (Ilus king, punch serv; othr tels Div Rt; left not 2bad)
 Dwn thru histry kings/rulrs rul wat cal=Div Rt
 they convinc G endow w/His directin Bcuz they act 4
 But lk histry & C ther actins spk ther sinflnes
 Bu B duz hav Div Rt & has exercis/wil continu exerci
 dwn thru remain time lef 2worl
 Div Rt wat is kno as ELECTIN & this nothr Doc Ch
 It oft confus w/Predes wh lk at las 2 wks
 (Ilus woman say=lern lot bout it, but stil no compl un
 I apreciat honesty, & Bliev all us can say same thing
 it dif subj undrst & lv mor unansr quest can ansr
 Pre & El 2 dif things & 1 way describ math law
 (Law of parallel lines=railroad traks ilus)
 Pre=defines G's purpos & plan
 El=decids whom G chooses 2promot that purp/plan
 Bldr design hous=that pre; he plan sunth Bcum ev fut
 chooz bld matrils 2bld hous with & that Electin
 In Doc El ther both neg/postiv vupts expres
 T oz say=G elec cert individs 2hell=that negtiv
 othr say=G elec cert individs 2hvn & that positiv
 neithr corect Bcuz G nevr ordain anyl shud perish &
 go 2 hell
 Anyl go ther, Bcuz choos rejec G's offr salv thru Js
 Nor duz G ordain only selec grp wil go 2hvn, that also
 determ by wat peo decia regard salv thru Xp
 Lets go bak 2Bgin 2undrst=G had plan fr Bgin time
 in plan, choz hav cov w/grp peo-Israel, & this Pre
 had 2selec 1 persn 2B ldr of them=Abraham, & this Ele
 chooz peo=Pre; chooz ldr was Electin
 OT fil w/individs choz by Electin=Moses, Dav, Sam, Sol,
 El Jah, prophs
 G choz 1 womn abuv all womn 2B mothr His Son
 T,at Mary & that was Electin
 But Is choz no acpt Js as Messiah so G turn bles ovr
 2 Gentils & elec Dis/Apostl 2giv mesag salvatin them
 Jn 1:11-12=expl this & this Electin=Div Rt
 Jn also tel us, it no in G's plan anyl shud perish
 Duz that snd lik G doom anyl 2hell?
 & way Jn expl El duz snd lik only few El by G?
 No, Bcuz say-AS MANY AS RECEIV HIM=& that indef numbr
 Ther many purps G had 4El thoz tak name Js Xp & folc
 Part that El is we shud liv livs R productiv 4 Him
 this wat P say Titus 2:14=READ & explain
 it mean we liv 4 Him who 1st luv us
 Js sed=U DID NOT CHOOZ ME, BUT I CHOOZ U
 that mean sumhow G had us as part plan & in that
 plan we bin Elected
 4that we shud sho sum sens responsibilty this lif
 insted exis fr/2ay 2 day as sum us do

(Ilus bus drivr Calif, & rescue skul childrn) 2/
 U & I wer entomb/trap powr sin & ther s' seem no
 way escap til G sho us Js Xp & led us f. dr/cert
 deth 2 lif eternl
 4 this we shud B wil 2 liv 4 Him ea day
 Our livs shud B livs responsibilty 2Him by pt & lead
 Thrs 2 Him so they can enjoy this El as wel
 T, also 1 thing bout El ovrlap Doc Pre
 Sed las wk a resul of Pre was impruv outr lif Bcuz
 inward lif contain Js Xp
 As result El shud hav betr self-image
 opinion of selv shud not mak us obnoxius, or opinated
 or anyth wh wud bring dishonr 2 Saviour's name
 but we shud kno we Blong 2 Him & Bcuz Blong 2 Him,
 we reflec valu He plac on us by giv self Cal. Cross
 (Ilus Eagle raised w/geese)
 We R childrn of G if hav bin born agin thru Js Xp
 This mean, we part His mastrip 4 lif & hav bin El
 as one of His
 & yet, here we R, most us try liv lik rest of world
 We do not need poor imag worl has, we shud hav imag
 that we Blong 2 Him
 We shudnt B crawl rnd on gr, insted shud B soar in
 Hvns Bcuz we His
 El is precius truth wh shud altr lifestyle & giv us
 last apreciatin 4 God
 He has cal us 2 Himself
 The respons is up 2 us.

Community Bible Church - Sagamore, Pa. - May 2, 1993

Prelude

Greetings/Joys/Announcements/Prayer Requests

MAY 11 (TUES) 6:30 WHALE FAMILY
BRING COVERED DISH

Ascription

Call to Worship:

THE LORD IS IN HIS HOLY TEMPLE, THE LORD'S THRONE IS
IN HEAVEN.

HIS EYES BEHOLD, HIS EYELIDS TRY THE CHILDREN OF MEN.

FOR THE RIGHTEOUS LOED LOVETH RIGHTEOUSNESS:

HIS COUNTENANCE DOTH BEHOLD THE UPRIGHT.

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Titus 2:11-15

on: "The Divine Rigyt" - St. Paul's Butler 4/20/86

*Hymn

*Benediction

*Postlude

RICK

SANDY

ADA

TODD

MR. HALL & FAMILY

WALTER

Scripture: Titus 2:11-15;Text: 2:14 - "The Divine Right"

(Ilus fistfiting king,punch insolent servant & divine right)

DWN THRU HIST KINGS HAV TAKN WAT CALLD=DIVIN RIGHT 2RULE NATINS
CONVINC THEY ACT 4 GOD & WER ENDOW W/HIS DIRECTIN

IN READ HIST DISCOVR MUCH WAT THEY DID HAD NUTH DO W/GOD GUID
BU^W DUZ HAV DIVIN RITE,HE EXERCIZ IT & WIL EXERCIZ TIL ENDTIME
1 DIVIN RITE=ELECTION - NOTHR DOCTRIN & OFT CONFUS W/PREDESTINAT
BUT PREDES & ELECTIN 2DIF THINGS

CAN DESCRIB LIK LAW MATH=GEOMETRY & PARALLEL LINES - 2HORIZN BYC
PREDESTINATIN DEFINES G'S PLAN & PURPOSE

ELECTIN DECIDES WHOM G WIL CHOOZ 2PROMOT PURP & PLAN
BILDR ~~XXXXXXXXXX~~ DESIGNS HOUS & THAT IS PREDESTINATIN

THEN CHOOZ BILD MATERILS & THAT IS ELECTIN

ELECTIN VIEWS=NEGATIV-PEO DOOM 2HELL:STIL OTHRS CHOZN GO HVN

G NO DOOM ANYONE 2HELL-DESTINATIN DETRM BY REJECT HIS SON/PLAN

G NO HAV SELEC GRP GO 2HVN & LV OUT OTHRS-GO THER BCUZ ACPT JS
2UNDRST ELECTIN GO BAK BGIN & C G HAD PLAN

THAT PLAN COV RELATSHIP W/GRP PEOP=CHILDRN ISRAEL THIS PREDES

IN OPDR HAV GRP POLO HIM MUS SELEC PERSN LEAD=ABE & THAT ELECTIN
IN OT G CHOZ LDERS LIK=MOSES,ELIJAH,SAM,DAV,SOL,ALL PROPHS THEZ R
TH/ELECT G HAS SELECTD

G CHOZ ONE WOMN=MARY 2B MOTH OF SON JS=THAT ELECTIN

BUT ISR CHOZ REJEC G & PLAN & G TURN BLESING 2WARD GENTILES

JS EXPL CHAP 1:11-12

THAT IS ELECTIN=THAT IS DIVINE RIGHT

JN ALSO SAY=NOT IN G'S PLAN ANYONE SHUD PERISH - DUZ SOUND LIK
G DOOM ANYONE TO HELL?

& WEN READ=AS MANY AS RECEIVD HIM -DUZ SOUND LIK ONLY FEW ACPT BY
GOD?? NO! "AS MANY" - INDEF NUMBER

WAT PURP OF ELECTIN???

WF WITE LIV PRODUCTIV LIVS 4HIM JS SED=U DINT CHOOZ ME,BUT I CHO

U THIS MEAN G SUMHOW HAD PLAN THAT INCLUD ELECTIN ANY & ALL
WHO EMBRAC THAT FAITH

WE R 2LIV 4HIM INSTED JUS EXIS DAY 2 DAY=RESPONSBILTY IN LIF
(ILUS BUS DRIVE KIDNAP CHILDRN & HIS HEROISM)

U & I WER TRAP/ENTOMB BY POWR OF SIN,& SEEM NO WAY 2ESCAP

BUT G SHOWD US TH/WAY 2ESCAP THRU JS XP

SED LAS WK PREDES SHUD SHO OUTWARD CHNG BCUZ OF INWARD BLIEF
WH/CONTAINS JS XP OUR LIVS

RESUL ELECTIN SHUDB BTTR SELF-IMAGE

NOT OPINIONATD,CBNOXIUS OR BRING DISHONR 2HIS NAME,

BUT SHUD KNC WE BLONG 2HIM,& CUZ BLONG HIM,SHUD REFLEC TH/VALU

HE PLAC ON US BY DY ON CALVRY'S CROSS

(ILUS EAGLE WITH GESE)

WE R CHILDRN OF G,BORN THRU JS XP & THIS MEAN WE PART HIS MASTR-
PLAN FOR OUR LIVS

WE HAV BIN ELECTED AS ONE OF HIS & YET FOR MOST OF US WE R
TRY 2LIV LIK REST OF WORL

WE DO NOT NEED POOR IMAGE WORLD REFLECTS BCUZ WE BLONG 2HIM
WE SHUDNT B CRAWL AROUN ON GRND,BUT SHUDB SOAR IN HVNS BCUZ WE
R HIS

ELECTIN IS PRECIUS TRUTH WH/SHUD ALTR OUR LIFESTYLS & GIV US A
LATING APRECIATIN ~~XXXXXX~~ FOR GOD

HE HAS CALLD US TO HIMSELF & TITUS WRITE=READ VS 14

"The Divine Right"

Scripture: Titus 2:11-15

Text: Titus 2:14

(Illustration of "Divine Right")

A certain king was well known for being a very good fistfighter. One of his servants disobeyed and when confronted with his deed, spoke out rather insolently to the king. Immediately the king punched the man several times and just as quickly he was sprawled on the ground rubbing his jaw. The king walked away and one of the other servants nearby reminded the man that he was not just talking to another servants. "After all," he said, "he is the King and he has a divine right to punch you as he did." "And his left isn't too bad either," the servant remarked.

Down through history, kings and rulers have taken what they have called, "Divine Right" as the means to rule their nations. They were convinced that they were acting for God and were thus endowed with His direction. In reading history we can readily see that many of their actions had nothing to do with God guiding their actions because of the sinfulness of them.

But by the same token, God does have "The Divine Right" and He ~~exercised it~~ has exercised it and will continue to exercise it down through the ~~centuries~~ time remaining ~~until~~ He closes out the present world situation. This "Divine Right" is what is known as "Election." Election is another doctrine of the church and is quite often confused with "Predestination" which we looked at for the past two weeks. Last week following the service, a woman greeted me at the door and said something to the effect that she had learned a lot about Predestination, but still did not understand it completely. I appreciated that honesty, and quite frankly I believe all of us can say that because no matter how much we would preach about it or talk about it, it is a difficult subject to understand and it leaves more questions unanswered than we can possibly answer.

But Predestination and Election are two different things. One way we could describe the two is to use a ~~mathematical~~ law of mathematics. One of the first things we perhaps learn about Geometry is that parallel lines will never meet. They will stretch off to the horizon and at that point may seem to merge, much like railroad tracks. But if you would travel to the horizon, you would discover they have not met and will never do so. That is the same thing which can be said about Predestination and Election. The distinction between the two is this: Predestination ~~is the~~ defines God's purpose and plan, while Election decides whom God ~~will~~ chooses to promote that purpose and plan ~~by which God defines His purpose and plan. Predestination looks forward to the destiny~~ We could probably explain it more easily with a simple illustration we can understand. A builder first designs a house, and this is predestination. He is planning something which will become evident in the near future. Then he chooses the building materials to build that house with and that is election.

In this doctrine of Election there are both negative and positive viewpoints expressed, which we must look at. There are those who would say that God has elected certain individuals to be doomed to hell, that's the negative, and there are those who are going to heaven because God has only chosen them, and that is the positive aspect. Neither of these beliefs is completely true. God has never ordained that anyone should perish, and go to Hell. Anyone who goes there, makes that determination by his rejection of God's offer of salvation through Jesus Christ. Nor does God ordain that only a select group will go to heaven. That number is also determined by what people decide to do regarding salvation through Christ.

Let's go back to the beginning to try to understand this. God had a plan from the very beginning of time. In that plan He chose to have a covenant relationship with a group of people which were called "The children of Israel". But in order for that group of people to know God and follow Him, God had to select one person to lead them and that was Abraham. That is Election. Choosing the people for the plan was Predestination, but choosing the man to be the leader was Election. The Old Testament is filled with the "Election" of individuals to carry on the building of that One nation, and One chosen people. Moses, Samuel, David, Solomon, Elijah, all the prophets, these, are the elect God selected. God chose one woman above all women to be the mother of His Son. That was Mary and that was Election. But Israel chose not to accept Jesus as their Messiah, so God turned His blessings over to the Gentiles and Elected the disciples and apostles to give them the message of salvation. John explains that in this way in the first chapter of his Gospel, verses 11 and 12, "He came unto His own, but His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

Now that is Election. That is the "Divine Right." And John tells us in his Gospel as well that it ~~xxx~~ is not in God's plan that anyone should perish, but that all may have everlasting life. Does that sound like God has elected certain people to ~~be~~ be doomed to hell? ~~And does it sound like God has elected~~ And the way John explains election in these verses, does it sound like only a few are Elected by God? No! Because John says, "As many as received Him." That is an indefinite number.

There are many purposes God had for Electing those who take the name of Jesus Christ and choose to follow Him, But a part of that Election is that we should live lives that are productive for Him. That means we live for Him who first loved us. Jesus said, "You did not choose Me, but I chose you." That means that somehow, God had ~~His~~ us as a part of His plan and in that plan we have been Elected. For that we should show some sense of responsibility in this life instead of just existing from day to day as some of us do.

(Illustration of bus driver in California, kidnapped children & his heroism)
The man's name was Franklin Edward Ray. He didn't hold a political office, nor was he nationally known. He was simply a bus driver who loved his job and the kids he drove to school everyday. Then on July 15, 1976, he became known nationwide because he was driving the bus which was hijacked by some kidnapers, who buried the entire bus and its passengers and demanded ransom. He and the children spent 15 hours entombed in that bus. But with the help of some of the children, he freed himself and led the children to safety. For this he became a national hero and the parents felt a responsibility to honor this man.

You and I were entombed and trapped by the power of ~~sin~~ sin. There seemed to be no way of escape until God showed us Jesus Christ and led us from certain death to eternal life. For this, we should be willing to live for Him each day. Our lives should be lives of responsibility to Him by pointing and leading others to Him so they may enjoy this Election as well.

There is also one thing about Election that overlaps that doctrine of Predestination. We had said last week that ~~Predestination should result~~ a result of Predestination was an improved ~~image~~ outward life, because our inward life contains Jesus Christ. As a result of "Election" we should have a better self-image. Our opinion of ourselves shouldn't be that which makes us obnoxious to others; or opinionated; or anything else which would bring dishonor to our Saviour's name. But we should know that we belong to Him, and because we belong to Him, we reflect the value He placed upon us by the giving of Himself on Calvary's cross.

(Illustration of Eagle raised with geese)

A boy out in the woods in mountain country, found an egg in a nest on a rocky hillside. He took the egg and put it under a goose, and the egg hatched with the others the bird was setting on. It was a strange looking bird. It had deformed feet, not webbed, with big claws. Its beak was pointed and twisted, not like the geese it was with. Its feathers were an ugly brown color and he stood out from the other birds. He squawked as he followed the geese around the barnyard. Then one day a large eagle flew over the farm. Lower and lower it came and all the while the strange bird on the ground tilted its head and watched. It was then the misfit bird spread its wings and began to hobble across the yard to gain momentum and soon its feet left the ground and it arose into the air. In a short period of time the bird was soaring high in the sky with the other Eagle. He had been born an eagle, and he was trying to live like a goose.

We are children of God if we have been born again through Jesus Christ. This means we are a part of His masterplan for life and we have been Elected as One of His. And yet, here we are, most of us, trying to live like the rest of the world. We do not need the poor image the world has, we should have the image that we belong to Him. We shouldn't be crawling around on the ground, instead, we should be soaring in the heavens because we are His. Election is a precious truth which should alter our lifestyles and give us a lasting appreciation ~~for~~ for God. He has called us to Himself. The response to this is up to us.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor April 27, 1986
Mr. Dale Rice, Minister of Music
Acolytes: Robin Kaiser and Becky Hilliard
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "The Holy Altar"
Chiming of the Hour
Announcements
Congregational Greeting
Joys

*Processional Hymn No. 240 "Fairrest Lord Jesus"

*Ascription

*Exhortation

*Confession (In Unison) Almighty God, our Father, you created us for life together. We confess that we have turned from your will. We have not loved one another as you commanded. We have been quick to claim our own rights and careless of the rights of others. We have taken much and given little. Forgive our disobedience, O God, and strengthen us in love, so that we may serve you as a faithful people and live together in your joy; through Jesus Christ our Lord. Amen.

*Kyrrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 465 "Jesus, the Very Thought of Thee"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray!

Prayer

Offering

Offertory "God's Promise"

*Doxology - page 382

Anthem: "Let The Song Go Round the Earth"

Scripture: Hebrews 9: 24-28

Sermon: "The Designated Hitter"

*Closing Hymn No. 223 "I Stand Amazed"

*Benediction

*Closing Chimes

*Postlude "Shout To The Heavens"

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mrs. Fanchon Hindman and Joy in memory of Lawson Hindman.

Mr. & Mrs. Ken Draxinger will greet the congregation at the door this morning.

Ushers for today are: Dick Mangel, Dick Dally, Ed Walker, and Don Kingsley.

Nursery will be provided today

Bill Pflugh and Howard Jaillet will be visiting the hospital this week.

Attendance last Sunday was 123 with 9 visitors.

Hospitalized: Donny Shearer, Avida Miller, Tresa Nickolas, and Helen Quineaux, all in BMH.

MONDAY - Volleyball

TUESDAY - CPR class in Rehoboth Hall only for those who trained last week or needs re-certified.

THURSDAY - Choir practice at 7:00 P.M.

LADIES SPRING BANQUET in celebration of Mother's Day will be held on Wednesday May 14th. Women of the Bible will be presented by member's of St. Conrad's Catholic Church. All females in the church and their guests are invited. Dinner begins at 6:00 P.M.

VBS meeting is scheduled for May 6th at the church. This is to include all of the teachers.

The Women's Commission of the Fellowship of Churches are planning a luncheon on May 3rd at 12:00 noon. This is being held in Rehoboth Hall. A great luncheon and entertainment is being planned. Tickets are available now from Mrs. Peg McClymonds and the price is \$3.00 each.

Elders and Deacons training class will resume on

Thursday at 7:00 P.M.

THE DESIGNATED HITTER HEB 9:24-28

SLUGGER STRIKES OUT = MITTY CASEY STRUCK OUT & THERE IS NO JOY IN MUDVIL

EXPL=PINCH HITTER & DESIGNATED HITTER

G'S PLAN=PREDESIGNATED SHOW PEOPLE ISRAEL IN OT IN SACRIFICES

HI PR ONCE YR ENTER HOLY OF HOLYS OFFER SAC 4SINS PEOPLE

VS 24=THIS WAS AUTHOR HEB SAY

& ALL FIRNS MADE BY MAN UNDER INSTR FR/G & GIV PICTURE WAS
G WUD DO LATER TIME

VS 24B=JS SUB 4US B4GOD

VSS 25-26=HI PP SPRINKLE BLOOD AROUND & ON MERCY SEAT -YR AFTER YR
OVR & OVR AGAIN

JS DID THIS ONCE & WAS LAMB SLAIN 4SINS OF PEOPLE

HE THE SACRIFICE NO NEED OTHERS OR 2B DUN AGAIN

SUBSTITUTE NO FND NT

JS EXPL THIS HIMSELF

MT 20:28=EVN AS S&OF MAN CAME NOT 2B MINISTER UN2,BUT 2MINISTER,&

2GIV HIS LIFE AS RANSOM 4MANY

WORD=FOR IS INSTEAD OF, IN PLACE OF MANY

WUD READ: 2GIV HIS LIFE A RANSOM INSTEAD OF, OR, IN PLACE OF

LK 22:19-20=HE TUK BREAD & GAV THANKS,& BROKE IT,& GAV IT UN2 THEM

SAYING, THIS IS MY BODY WHICH IS GIVEN 4U

WORD=GIVEN IS 4 TH/BENEFIT OF, ON BEHALF OF

WUD READ= MY BODY WHICH IS 4BENEFIT OF,OR,IN BEHALF OF

(ILUS DON CAMPBELL CHRISTIAN & DOK WORKERS) NOT CHRISTIAN - UR KILLJOY
ECC 11:9=rejoice o yung man in TH/YOUTH & LET TH/HART CHEER THEE
IN TH/DAYS OF TH YOUTH & WALK IN TH/WAYS OF THIN HART, & IN
TH/SITE OF THIN EYES

WAT DO U THINK MR CHRISTIAN?? WAT DO U SAY TO THAT MR CHRISTIAN?

BUT KNO THOU,THAT 4ALL THEZ THINGS G WIL BRING THEE IN2 JUDGME

TH THOZ SNEER/SCOFF JS XP BUT THOZ WHO KNO HIM AS DESIGNATED

WIL ENJOY HIS LUV & PRESENCE 4EVR

BUT EVN THO WE KNO THIS,MANY TIMES REVERT BACK 2THINGS OF WORLD

& CHOOZ FOLO THEM LIKE POSESINS,EDUCATION,PLEASURE, & SUM HOLD
TRADITIONS

(ILUS UNTARIAN & SEMINARY STUDENT TALK ABOUT CHRISTIANITY)

THIS FELLOW REJECTS XP BECAUSE TRAD-THIS RUN ARGUMENT JS HAD W/PHARIS

(ILUS MACARTHUR ON TRADITION)

RELIG TRAD HAS LONG BEEN 1 OF TH/BARRIERS 2 TH/GOSPL & 1 OF THE
FOREMOST CONTRIBUTORS 2APOSTACY

BASEBALL OBJECT WIN MOS GAMES & THAT PINCH HITTER/DESIGNATED HITTER

BUT SUPPOSE DESIGNATED HITTER MENT END HIS CAREER BECAUSE NOBODY LIKE
OR APPRECIATE WAS HE DUE

THERE WAS MAN WHO BECAME DESIGNATED HITTER IN LIFE ANDREW JOHNSON

(ILUS EDMUND ROSS & VOTE COST HIM HIS CAREER)

I HAVE TAKEN AN OATH 2DO IMPARTIAL JUSTICE & I TRUST I SHALL HAVE
TH/COURAGE & TH/HONESTY 2VOTE ACCORD 2 TH/DICTATES OF MY JUDGMENT
& 4 TH/HIGHEST GOOD OF TH/COUNTRY

LATER TIME HE SAID: I ALMOST LITERALLY LOOKED DOWN IN2 MY OWN GRAVE.
FRIENDS,POSITION,4TUNE,EVERYTH THAT MAKES LIFE DESIRABLE 2 AN AMBITIOUS
MAN WERE ABOUT 2B SWEEPED AWAY BY TH/BREATH OF MY MOUTH, PERHAPS
4EVR.

HIS WORDS WERE PROFOUND FOR EDMUND ROSS VOTED=NOT GUILTY.

HIS VOTE WAS THE ONE VOTE NEEDED TO KEEP PRESIDENT JOHNSON FROM
BEING IMPEACHED

BUT FOR EDMUND BURKE IT MENT THE END OF HIS CAREER,HE WAS NEVER
ELECTED AGAIN

JS XP STEPPED 4WARD 2B TH/DESIGNATED SUBSTITUTE 4MANK

HE DID THIS KNOWING SUM WUD HATE HIM,REJECTED BY MOST,SCHOFFED AT
BY MANY OTHERS

BUT KNOWING 4MANY OTHERS IT MENT WINNING ETERNAL LIFE BECAUSE OF HIM

IN RETURN WE SHUD LIVE OUR LIVES 4HIM, BECAUSE WE LOVE HIM FOR
BEING OUR SUBSTITUTE

Community Bible Church - Sagamore, Pa. May 16, 1993

Prelude

Joys/Greetings/Announcements/Prayer Requests

Ascription

Call to Worship:

SO CHRIST WAS ONCE OFFERED TO BEAR THE SINS OF MANY;
AND UNTO THEM THAT LOOK FOR HIM SHALL HE APPEAR THE
SECOND TIME WITHOUT SIN UNTO SALVATION.

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Hebrews 9:24-28

Sermon: "The Designated Hitter" - St. Paul's Butler 4/27/86

*Hymn

*Benediction

*Postlude

~~ROLEX~~

PAULINE

SANDY

BILL HALL

HIMER

THER NO JOY IN MUDVIL

Expl=Pinch hittr & Designat Hittr

Substitut no fnd NT 2 words:

ANTI=Insted of; in place of

MY 20:28=EVN AS S OF MAN CAME NOT 2B MINSTR

UN2, BUT 2MINSTR, & 2GIV HIS LIF A RANSUM 4

MANY

word=FOR=& 2GIVE HIS LIF A RANSOM, INSTED OF

OR, IN PLAC OF MANY

HUPER=4 th benfit of; on Bhalf of

Lk 22:19-20=& HE TUK BRED, & GAV THANKS, &

BRAKE IT, & GAV IT UN2 THEM SAYING, THIS IS

MY BODY WH IS GIVN 4U

THIS IS MY BODY WH IS 4 BENFIT OF, or, IN B

HALF OF

also sed=THIS CUP IS NU T IN MY BLUD WH IS

SHED 4U

MY BLUD WH IS SHED, 4 BENFIT OF, ON BHALF OF

(Don Campbell=Ecc 11:9=No Xpian, a kiljoy)

REJOIC O YNG MAN, IN THY YTH; & LET THY HART

CHEER THEE IN TH DAYS OF THY YTH, & WALK IN

TH WAYS OF THIN HART, & IN TH SITE OF THIN

EYES.

Wat do U think Mr. Xpian?

BUT KNO THOU, THAT 4ALL THEZ THINGS G WIL

BRING THEE INTO JUDGEMENT.

Ilus Unitarian, Xpian in Seminary & traditio

I'D hav 2 repudiate all I've evr bin taut

Quote=RELIG TRADITIN HAS LONG BIN 1 of TH

BARIERS 2 TH GOSPL & 1 OF TH 4MOST CONTRIB

UTORS TO APOSTACY - Jn MacArthur

(Ilus Edmund Ross & lost career)

I HAV TAKN AN OATH 2DO IMPARTIAL JUSTIC & I

TRUST I SHAL HAV TH COURAG & TH HONESTY 2

VOT ACORDING 2 TH DICTATES OF MY JUDGEMENT

& 4 TH HIGHEST GUD OF TH COUNTRY

I ALMOS LITRLY LOOKED DWN IN2 MY OWN GRAVE

FRENDS, POSITIN, 4TUNE, EVRTHIN THAT MAKS LIFE

DESIRABL 2 AN AMBITIUS MAN, WER ABOUT 2B EXE

SWEPT AWAY BY TH BRETH OF MY MOUTH, PERHAPS

FOREVER.

"The Designated Hitter"
 Scrip: Heb. 9:24-28; Text; Heb. 9:27-28
 (Ilus "Casy ast bat, struck out & ther was no joy in
 Mudvil" expl-pin hitttr, des hitttr & pariel 2=SUB doct)
 G's plan 4man=preedes was sho OT by Isites & invol Sac
 / ic Hi Frmade posib he only cud entr H of H lnce
 y- & offr sac 4 sins peo & Heb authr say=Vs 24=READ
 Tab made humn hand undr inst G & Tab/furn wer only a
 pictur wat G wud do latr time
 vs 24b-at this pt, Js our Sub B4 G & nex vss expl
 vss 25-26=wrtr tel us ea yr Hi Fr go H of H, cary bas
 blud, sprinkl rnd & on Mercy seat
 it dun ea yr, evry yr, ovr & ovr agin
 Js was sac Himself; he lamb slain 4 sins of peo
 But only did this once & no need 2do ovr, ovr agin
 Intrest note Js spel out sevrl ways
 altho word Substute no fnd NT, ther 2Gr words used 4
 ANTI=insted of, in plac of=Mt 20:28 word use FOR
 HUPER=4 benfit of, on Bhalf of=Lk 22:19-20 word use FOR
 Jn 10:15 word use FOR
 Can C fr/instances Js was sub & knu it
 tel us Js was Desig One 2go bat 4mank
 G knu wud fil rol, do it, as was 2B dun w/o bak fr it
 vss 27-28=here sobr fac mus fac regardles who R, READ
 vs 27
 4 Xpian this no strik fear in hart Bcuz kno regard
 les wen G tak in deth, judgmen he fac no B 4sin as
 Un Blievr face
 Frend say=apt lnce man 2dy, then fireworks
 4 Blievr firworks of Hvn, G's glory=UnBlievr firworks
 of hell
 Js pt out, determinatin rest w/ea individ
 (Ilus Don Campbel & Ec 11:9=they 4got judgment)
 Ther alway thoz laf, sneer Js Xp, but thoz kno Him as
 designat Sub wil enjoy His luv, presenc 4evr
 But evn tho may hav acpt that Js, the inocent dyed 4
 us the gilty & made a nu relatshp w/G posib, sumtime
 los site fac & choos revert bak 2thing this worl
 insted comit selvs 2 Him
 May choos things of persnl int like-careers, proprty,
 securty etc.
 may choos=pleasur, educatin or othr things of jobs &
 careers 2 exclusin things wh/spiritul
 May chooz=traditins of religin
 (Ilus semnary students & no want los things taut)
 xxxx here felo no altr lif Bcuz traditin & this same
 runing argu Js had w/Phars
 they knu was tel truth, but went agin traditin & they
 no want admit they wrong
 how foolish to hang on things this life & damn self
 2 eternty w/o G Bcuz traditins

(Quote Jn Macarthur on traditins) 2/
 Nothr issu in Doc of Sub ovrllk quit oft or ignor
 In Basbal kno Des Hitttr prob gud frends othr playrs
 his job get many hit as can, win as many so Worl Serys
 that way mak mor money
 i think Des Hitttr od felo if hate teammates, or no
 get long with them
 Jus supos othr playrs no lik him; supos by B sub ment
 he end career
 or Supos thoz 4whom sub was made nevr realy apreciat
 wat that substutin ment.
 (Ilus Edmund Ross, Andrew Johnson & end of his career)
 Js Xp step 4ward 2B Degignated Hitttr 4mank
 He went 2bat 4 ea man, womn, chil who evr liv & who wud
 evr liv on this planet
 He did this, kno His substutin wud mak Him hated by
 sum;
 scof at by many; rejec by most
 & yet, He did it willingly 4 all of us
 In return we shud liv our livs 4 Him, Bcuz we luv Him
 4 tak our plac at bat in horibl drama unfol on Hill
 call Mt. Calvary.
 That was Substitutin

"The Designated Hitter"

Scripture: Hebrews 9:24-28

Text: Hebrews 9:27-28

In the classic poem, "Casey At The Bat?" the slugger strikes out in a crucial situation ending the game and "there is no joy in Mudville, for mighty Casey has struck out." The object of the game of baseball, a for most sports is to score more points than your opponent. To do so various means are used to perfect that strategy. In baseball, pitchers are usually not very good hitters. So if they can be replaced at a crucial time of the game a pinch hitter bats ~~in~~ for them. In the American League of professional baseball, they have what is called "The Designated Hitter." This is a man whose specific job it is to bat in place of the pitcher throughout the game. A pinch hitter can be anyone the manager deems worthy of going up to bat to get a hit. But the designated hitter is someone who is good at hitting and can get hits with some measure of regularity. This person is a substitute, but he has a skill at being a substitute. This is a doctrine of the church which finds a parallel in the game of baseball.

God's plan for man which we ~~have shown~~ call Predestination was shown in the Old Testament by the people of Israel involved sacrifices. The office of the High Priest made it possible that only he could enter the Holy of Holies once a year to offer the sacrifice for the sins of the people and this is what the author of Hebrews is saying in the 24th verse where we read, "For Christ is not entered in to the holy places made with hands, which are the figures of the true."

The Tabernacle was made by humans under the instructions of God and that Tabernacle and all of its furnishings were only a picture of what God was going to do at a later time.

We continue reading, "But into heaven itself, now to appear in the presence of God for us."

At this point, Jesus is our substitute before God. The author of Hebrews explains this in the 25th and 26th verses. "Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."

The writer of Hebrews is telling us that each year the High Priest went into the Holy of Holies carrying the basin of blood which he sprinkled around and on the mercy seat. It was done each year, every year, over and over again. Jesus was the sacrifice Himself. He was the Lamb slain for the sins of the people. But He only did this once. There was no need for Him to do it over and over again. It is interesting to note that Jesus Himself spoke this out in ~~the same way as the high priest entered with blood into the Holy of Holies~~ several ways. ~~There~~ The actual word "Substitute" is not found in the New Testament. But there are two Greek words which are used for this and Jesus used them in His conversations with His disciples. The first word is "Anti" which means, "Instead of" or "in place of." In Matthew 20:28 we read, "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

The word "for" here is "ANTI" and the verse would read "And to give His life

A ransom, "instead of" or "in place of" many.

The second ~~word~~ Greek word for substitute is the word "HUPER." This word means, "for the benefit of," or "on behalf of." We find it used in the words of Jesus to His disciples at the Last Supper. In Luke ~~22~~ 22:19-20 we read, "And He took bread, and gave thanks, and brake it, and gave unto them saying, 'This is My body which is given for you.'"

The rendering would be, "This is My body which is "for the benefit of" or "this is my body which is "on behalf of."

Then Jesus said, ~~"This is My blood"~~ "This cup is the new testament in My blood which is shed for you."

And that would read literally, "My blood which is shed, "for the benefit of" or "on behalf of." Jesus said as recorded in John 10:15, "As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. This would be literally, "I lay down My life, "for the benefit of" or "on behalf of." I think we can see from these instances that Jesus was the substitute and He knew it. All of this tells us that Jesus was "The Designated" One to go to bat for mankind. God knew He would fulfill the role and do it as it was supposed to be done, without backing away from it.

The author of Hebrews continues by stating, "And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

Here is the sobering fact of life which we must face regardless who we are.

"It is appointed unto ~~xxx~~ men once to die, but after this the judgement."

For the Christian this should not strike fear into the heart because he knows that regardless when God takes him in death, the judgement he faces will not be for sin as the unbeliever must face. A friend of mine used to quote this verse and he would say, "It is appointed unto man once to die, and after that comes the fireworks." For the believer the fireworks will be the beauty of heaven with God eternally. But for the unbeliever it will be the fireworks of hell. Once again we must point out that the determination of that rests with every individual person.

(Illustration of Donald Campbell and his fellow-workers poking fun of faith)

Donald Campbell worked on the docks. One day after he and his fellow-worker had unloaded the coal from the barges there they had a few spare minutes to kill. ~~xxxxxxx~~ Donald Campbell was a Christian and ~~his~~ those he worked with were aware of this. One of the men wanting to make a fool of him in front of the other men said, "Donald Campbell, you aren't a Christian, you're a killjoy." As he began to warm up to making his point, the others crowded closer and showed they were going to enjoy this bit of amusement to put this fellow in his place. The man said, "In Ecclesiastes 11:9 it says, 'Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes.' All of the men laughed, and the man asked, 'What do you have to say to that, Mr. Christian?'"

Donald Campbell didn't say a word. He walked over to the chalkboard where they wrote messages and quantities unloaded and loaded and wrote the last part of the verse, "But know thou, that for all these things God will bring

thee into judgement." Their laughter ~~ceased~~ ceased and they slowly disperse and walked away.

There are always those who will laugh and sneer at Jesus Christ. But those who know Him as their designated substitute will enjoy His love and presence forever.

But even though we may have accepted that Jesus, the innocent died for us, the guilty and made a new relationship with God possible, sometimes we lose sight of this fact and we choose to revert back to the things of this world instead of committing ourselves to Him.

We may choose things of personal interest like possessions such as careers, property, or security. We may choose to seek pleasure or education, or other things that will further our lives in our jobs to the exclusion of things that are spiritual. Or we may choose to hold to the traditions of the church, substituting these for the real relationship to be had with Jesus Christ in His church.

(Illustration of man in seminary and Unitarian who could not drop traditions)
Two men in seminary were talking about being Christian. One of them was from a Unitarian background which means he denied the deity of Christ and the necessity of the New Birth. The first fellow explained to him how Jesus had been born of the Virgin Mary, how He had ministered among men and then had suffered and died on their behalf. All of this he explained was recorded in the Bible. Then he asked, "Since Jesus did all of these things and claimed that He was the One who forgave man his sins, do you believe that Jesus was a liar?" The Unitarian said, "No, I believe he was telling the truth." The first fellow then asked, "Well, if all of this true, then what must a person do to enter heaven and be forgiven of his sins?" "Apparently he must ask Jesus to forgive his sins." The first fellow asked, "Would you like to do that now?" The Unitarian answered, "Yes, I'd like to, but unfortunately it would mean that I would have to repudiate everything I've been taught since I was a child. And I cannot bring myself to turn my back on what I've been taught."

Here was a fellow who would not alter his life because of "tradition." This is exactly the same argument Jesus had with the Pharisees. They knew what He was saying was truth, but it went against their ingrained Tradition and they were not about to admit they were wrong. How foolish, to hang on to the things of this life and to damn oneself to an eternity without God, simply because of ~~such~~ a stubbornness to admit "Traditions" sometimes are wrong. *QUOTE IN MACARTHUR QUOTE ABOUT TRADITIONS & APOSTASY*
But there is another issue in the Doctrine of Substitution that is very often overlooked, or ignored. In baseball, we know that the Designated Hitter is a man who is probably good friends with the other players on the team. His job is to get as many hits as he possibly can. The goal is to win and the more his team wins, the better the chance to get into the world series and to earn much more money. We would think a substitute like the Designated Hitter was an odd fellow if he hated his teammates, or didn't get along with them. But just suppose the other players didn't like the Designated Hitter. Suppose that by being a substitute it meant ending his career. Or suppose

that those for whom the substitution was made never ~~really~~ appreciated what that substitution meant.

(Illustration of Edmund Ross, Andrew Johnson, and Ross losing his career)

After the assassination of Abraham Lincoln, Andrew Johnson succeeded him as the President of the United States. In 1867, Edmund Ross succeeded James Lane as the Senator from Kansas, since Lane had committed suicide. Lane had been a severe critic of Johnson and ironically so was Ross.

In fact, Ross was an intense radical and an earnest opponent of Johnson. Johnson removed Stanton as the Secretary of War and the senate passed a resolution that this was illegal and Ross voted with them.

But when impeachment proceedings began against Johnson, Ross of all people insisted that Johnson be given a fair trial. For this, other senate members accused him of being "shaky" in his beliefs and convictions. He was continually asked how he would vote. Before that trial of Andrew Johnson began, each senator had said how he would vote. All except one man. That man was Edmund Ross. Being asked repeatedly about his vote, Ross said, "I have taken an oath to do impartial justice....and trust I shall have the courage and the honesty to vote according to the dictates of my judgement and for the highest good of the country."

Speaking of his vote at a later time he said, "It almost literally looked down into my own grave. Friends, position, fortune, everything that makes life desirable to an ambitious man, were about to be swept away by the breath of my mouth, perhaps forever."

That man Edmund Ross knew that if he went to bat as a substitute for one of the very men he hated, Andrew Johnson, he was spelling the end to his political career. And so it was that Edmund Ross cast the deciding vote of "Not guilty" and Andrew Johnson escaped impeachment. But Edmund Ross's career was ruined and he was never elected again.

Jesus Christ stepped forward to be "The Designated Hitter" for mankind. He went to bat for each man, woman, and child who ever lived and who would ever live on this planet. He did this, knowing that His substitution would make Him hated by some; scoffed at by many; rejected by most; and yet, He did it willingly for all of us. In return, we should live our lives for Him because we love Him for taking our place at bat in the horrible drama which unfolded on a hill called Mt. Calvary.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor May 4, 1986
Mr. Dale Rice, Minister of Music
Acolytes: Kelly Mangel and John Penrod
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "Prayer of Faith"
Chiming of the Hour
Announcements
Congregational Greeting
Joys
*Processional Hymn No. 67 "Blessed Assurance, Jesus
is Mine"

*Ascription
*Exhortation
*Confession (In Unison) We confess, Lord, that we have not
loved you or our neighbors as we ought. We have often
neglected opportunities for good: sometimes we have
done actual harm. Our consciences accuse us over
trifles, but let us stay blind to your more weightier
demands. We know that a mere apology will not do.
We resolve to turn from the sins we know, we ask you
to show us the sins we do not recognize. We beg your
pardon and ask your help, through your Son. Amen.

*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 279 "Savior, Thy Dying Love"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer
Offering
Offertory "How Long Has It Been"

*Doxology - page 382
Anthem: "Hosanna"
Scripture: Romans 4: 16-25
Sermon: "Charge It!"

*Closing Hymn No. 92 "The Solid Rock"
*Benediction
*Closing Chimes
*Postlude "The Final Word"

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mr. & Mrs. Ed Weichey in loving memory of their parents.
Mrs. Alma Killlean will greet the congregation at the
door this morning.
Ushers for today are Marty Henry, Frank Crawford, John
Snow and Dany Bosko.

Nursery will be provided today by Shelley Hockenberry.
Dick Mangel and Paul Riemer will be visiting the Hospital
this week.

Attendance last Sunday was 125 with 10 visitors.

Hospitalized: Tresa Nickolas

MONDAY - Women's Mary Prugh Circle at 7:30 P.M.

TUESDAY - VBS meeting of teachers and helpers at 7:00 P.M.
here at the church.

WEDNESDAY - Church Council meeting at 7:00 P.M.

THURSDAY - Choir practice at 7:00 P.M.

FRIDAY - BFBC in Rehoboth Hall. They are having an "Open
House" during their operations. This is open to
the public. We share this with you so you may
take the opportunity to see their works.

LADIES SPRING BANQUET in celebration of Mother's Day will
be held on Wednesday May 14th at 6:00 P.M. Women of the
Bible is the scheduled entertainment. This is a tureen
dinner. Bring table service and come join in the fellow-
ship of the evening.

The Hospice Services of the Visiting Nurses is starting a
new program for those who have lost a loved one. For
more information and the meeting dates, see the sheet
with details on the bulletin board in the Narthex.

The Board of Directors of the Butler County Citizens for
Decency met on Friday May 2nd. It was noted with
disappointment but without surprise, that the Adult
Book Store had declined to vacate the premises, despite
written requests to do so. The directors anticipate
that litigation will be initiated. Careful consideration
is being given to a number of options to insure the
removal of the Adult Book Store from the purchased
premise. Because litigation is imminent the Directors
decided at their meeting to issue no statement as to
specific courses of action being discussed.

On the table in the Narthex are buttons and magnets to
remind us all of VBS. Please take them and use them.
Chair lift is once again in operation; if you need
to use it, please do not be bashful; Ushers will be
glad to assist you.

Community Bible Church - Sagamore, Pa. - May 23, 1993

Prelude

Greetings/Joys/Announcements/Prayer Requests

Next Sunday, Walter Kenyon

AVE 51- Low SALES SLIPS - Box 14 ENTRANCE

VBS AUG 1 JULY 20

Ascription

*Call to Worship:

HE THAT TRUSTETH IN THE LORD, MERCY SHALL
COMPASS HIM ABOUT.

BE GLAD IN THE LORD, AND REJOICE

YE RIGHTEOUS: AND SHOUT FOR JOY,

ALL YE THAT ARE UPRIGHT IN HEART.

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Romans 4:16-25

Sermon: "Charge It" - St. Paul's Butler, 5/4/86

*Hymn

Benediction

*Postlude

WALKER FAMILY

BILL WALKER

LAIRD

JUDY

(ILUS BC CARTUN & COMPUTR ERROR & WGMN,COMPUTR FOULUP)
CONTRAS THIS W/GOD, HAS LEFGR NEVR WRONG
OUR NAMS & ALL OTHRS APEAR ONE SIDE OR OTHR & THIS DERTM BY
RELATSHIP W/GOD

THIS PROCES G USE 4CREDIT OUR ACCT W/HIM=IMPUTATIN

THIS NOTHR DOCTR OF CH/SHUD HAV AN UNDRSTAN OF

2WORDS EXPRES=IMPUTATIN

1ST WORD=ELLEGEQ & FND ONLY 2VSS IN NT

MEAN=CREDIT TO ONE'S ACCOUNT

P & WRIT PERSNL FREN=PHILEMON BOUT SLAV NAM ONESIMUS

P PROB LED SLAV 2TH/LORD AFTR MET HIM & WAS GO SEND BAK MASTR

18th VS BUK PHILEMON P WRIT=LF HE HATH WRONGD THEE,OR OWETH THEE

COUGHT,PUT THAT ON MY ACCT."

IN GUD SAMARTANHE SED=TAK CARE OF HIM,& WATSOEVR THOU SPENDES

WHEN I RETURN,I SHALL REPAY THEE

PUT IT ON MY BILL,CREDIT TO ONE'S ACCT - THIS ELLEGEQ WORD HERE

2nd WORD=LOGIZOMAI & MEAN 2TAK IN2 ACCT, OR, 2RECKON

USED 41 TIMES NT & 11TIMES 4TH CHAP ROMANS

GUD EXAMPL FND 2 SAM 19:19-20 SHIM E AYE - EXPLAIN

THROW SELF ON MERCY OF TH/CORT

EXPL HOW ADAM SIN & CREDIT TO ACCT OF ALL MANK

LIK AIDS MOTHER GIV BIRTH 2BABY W/AIDS - OR DRUG ADICT

ISA WROT 800 YRD B4 XP CAM IN 2 WORLD:

ALL WE LIK SHEEP HAV GON ASTRAY:WE HAV TURND EVRONE 2HDS OWN

WAY: & TH/L HATH LAID ON HIM TH/INIQUITY OF US ALL

& THEN WROT: THER4 WIL I DIVID HIM A PORTIN W/THE GRT & HE BSAL

DIVID TH/SPOIL W/THE STRONG:BCUZ HE HATH POURD OUT HIS SOUL

UN2 DETH:& HE WAS NUMBRD W/THE TRANGRESRS:& HE BARE TH/SIN OF

MANY & MADE INTERCESIN 4THE TRANGRESORS

4R WORDS=SIN OF MANK RECKND,OR CHARGD 2ACCT OF JS XP

NEED C OTHR SIDE WH/EQUALLY IMPORT

(ILUS GIRL/SANTA & CHARG IT)

(ILUS BARABBAS & JS TAK PLACE)

BARABBAS REPRESENTIV ALL SONS OF ADAM IF U WILL

EA US BORN=SON OF TH/FATHR,BUT SONSHIP BROKN BY ADAM

OUR SIN IMPUTD,OR,CHARGD 2HIS ACCT - GOD'S ACCT

BUT G,CHARGD OUR ACCT XXXIX TH/RITUSNES OF JS

NOT DUN AUTOMATICLY,MUS B TAKN BY EA INDIVIDUL

BARABBAS ONLY MAN IN WORL CUD EVR SAY JS ACTULY DYD PHYSCLY

IN HIS STED

BUT ALL US CAN & SHUD B ABL SAY JS DYD 4US SPIRITULY

UR SINS,MY SINS,TH/SINS OF TH WHOL WORL IMPUTD,OR CHARGD 2HIM

WHIL HE IN TURN IMPUTD HIS RITUSNES 2THOZ WHO WUD ACPT HIM AS

L & SAV

(ILUS PAY BILL & GET RECEIPT)

G STAMP PD IN FUL EVR LIF TRULY BORN AGIN BLIEVRS

P WRIT BOUT ABE & CLOS CHAP VSS 23-25

48 TUK SIN OWRL & IN TETURN CHARGD MANK W/HIS RITUSNES WH/OURS

4 TAKING

Ilus: Bc cartoon & computr
Computr foulup

ELLEGE0=2credit 2 1's acct
Philemon 18=IF HE HATH WRONGED THEE,
OR OWETH THEE OUGHT, PUT THAT ON MY
ACCOUNT.

LOGIZOMAI=tak in2 acct,reckon
41 time NT, 11 Rom 4

2 Sam 19:19-20

Isa 53:6,12
ALL WE LIK SHEEP HAV GON ASTRAY:WE HAV
TURNED EVRYONE 2 HIS OWN WAY:& THE L
HATH LAID ON HIM THE INIQUITY OF US ALL
THER4 WIL I DIVID HIM A PORTIN ~~ow~~/THE
GRT,& HE SHAL DIVID THE SPOIL w/THE
STRNG:BCUZ HE HATH POURED OUT HIS SOUL
UN2 DETH:& HE WAS NUMBRD w/THE TRANS-
GRESSORS:& HE BARE THE SIN OF MANY &
MADE INTRCESIN 4 THE TRANSGRESSORS.

(Ilus girl,santa,& chrg it)

(Ilus Barabbas=Son of Father)

(Ilus pay bil & Pd in Full)

"Charge It
 Scrip: Rom. 4:16-25; Text: Rom 4:24
 (Ilus BC cartoon & computer foulup)
 Contrast this 2 G & we find G has ledger wh nevr wrong
 Evr persn evr walk this erth, evr wil walk it has
 name that ledger.
 1 es appear on 1 of 2 sides & wh side determ by re-
 lationship w/G
 proces G use credit our acct is cal=IMPUTATION
 This nothr doctrim of Ch wh shud hav underst of
 2 words expres imputatin:
 ELLEGEO-only find 2vss of NT
 means=2 credit 2 one's acct
 Ex=P & slav Onesimus & writ 2 Philemon
 Phil Bcam Xpian;slav Onesimus run way, & tak guds; P
 meet, lead 2 Xp, tel go bak; writ lettr & sed wud lik 2
 keep Onesimus but kno B long him
 vs 18=P use word ELLEGEO=credit 2 1's acct.
 like Gud Sam=watsoevr thou spendes, wen I return I wil
 repay thee=put it on my bill
 LOGIZOMAI=tak in2 acct, or reckon & use 41 time NT &
 11 of thoz in Rom 4
 Ex=OT 2 Sam=Ab tuk thron, Dav flee; cum smal tw n & man
 famly hous of Saul named SHIM E AYE throw stone/curs
 call Dav=Bludy man; way home Dav now truly king &
 Shimei kno & expec B kil
 19:19-20=He say=Let not my L imput iniquity un2 me
 thro on mercy cort & here emphasiz tak in2 acct.
 Mus lk imputatin from Bib perspetiv
 1st Adam sin & g tuk in2 acct & credit sin 2all mank
 all mank Bcuz Ad cum in2 worl as sinnrs & this hard
 2 undrstand
 Ill /drug/alcohol adict woman giv birth baby who adict
 innocent child has exactly wat mothr has thru no falt
 of own
 this wat hapn wen Ad sin=evrl born aftr him is sinnr
 Bcuz him, lik it or not
 but along w/sin entr worl thru Ad, so did deth
 Ad's sin brot bout phys deth as well as Sp deth
 G sot dif mean/meths 2restor mank 2 Self, but no work
 G cam in2 worl in persn Js Xp 2changall that
 He tuk Him who knu no sin & made Him sin on our Bhs
 Isa Spk 7-800 yr B4 Js, wrot=Isa 53:6, 12 - Quote
 In othr words=sin mank "reckon or charg 2acct Js Xp
 But nothr side equal import
 (Ilus litl girl & Santa, & charg it)
 this exac wat G did, but in uniqu manr
 (Ilus Barabas & Js tak plac)

Barabas was rep of all sons of G=sons ~~XXXXXXXXXX~~ 2/
 Mxxxx lik Ad if U wil
 Ea us creat=Barabas or Son of Fathr,
 but that sonship brokn by Ad
 So it tuk the ONLY Son of Fathr 2restor that relat-
 ship w/Fathr
 our sin was imput, or charg 2 His acct, but He impute
 or larg 2our acct His riteousnes
 It is thru Him we can B made riteus/just G's site
 This was dun 4all mank butno sumth tak plac automa
 It ther 4 tak & that is how it is impute 2us
 We mus tak that imputatin & claim as ours thru Xp
 We mus mak that choic & only ea indivd can do that
 it can no B dun any othr way; cannot B dun 4us
 Barabbas is only man in worl cud actul say Js dy 4
 him physiclly
 But all us, can & shud declar Js dy 4us spiritully
 Ur sin, my sin, & sins all mank wer IMPUTED, or Chrg
 2 Him,
 While He in turn IMPUTED His riteousnes 2thoz who
 wud acct Him as L & Sav.
 (Ilus pay bil & get recept; pd in full & nevr 2B colec
 So it is w/G
 G stamp=Pd In Fulk on lif evry truly Born Agin child
 of His thru Js Xp
 This wat P writ bout Ab in this Scrip
 Ab acct wat G tol him by faith & Bcuz this it was
 RECKON or IMPUTED 2him 4ritenes
 Then P clos this chap 4 w/thez words=READ 23-25
 Ther it is!
 Js tuk sin of worl & in return chrg mank w/His rite-
 nes wh ours 4 taking.

"Charge It"

Scripture: Romans 4:16-25; Text: Romans 4:24

(Illustration of B.C. cartoon and computer error)

In a B.C. comic strip, a serpent crawls over a bird and states, "I'm eternally grateful that the computer has finally taken over." "Why do you say that?" asks the bird. "Up to now I got all of the blame for messing up the world," the serpent answered.

The same week in which the comic strip appeared there was a news story that told of a huge computer foulup. The computer credited \$161 billion dollars and some odd cents to a woman's account and she became a paper billionaire overnight. But the problem was that there was no money to back up what the computer gave as her account and she couldn't draw one penny from that account.

But contrasting this to God, we find that God has a ledger which is never wrong. Every person who has ever walked this earth, or ever will walk it has his name in that ledger. Our names appear on one of two sides and which side is determined by our relationship with God. The process God uses for crediting our account is called "Imputation." This is another doctrine of the church which we should know of and have an understanding of.

There are two words which express "Imputation." The first word is ELLEGEO and it is only found in two verses of the New Testament. It means, "To credit to one's account." Paul wrote to a personal friend named Philemon who was a wealthy slave owner who became a believer in Jesus Christ. He had a slave named Onesimus who ran away, and probably stole some of his master's possessions. Somehow or other he met the Apostle Paul who led him to the Lord. But Paul knew that his duty was to send Onesimus back and it was the duty of Onesimus to return to his master. Paul explains how Onesimus is now a Christian and how he, Paul would have liked to have kept him as his personal servant. But because Paul didn't know if ~~Philemon~~ Philemon would release him from being his servant, Paul was sending him back. In the 18th verse of the book of Philemon Paul writes, "If he hath wronged thee, or oweth thee ought, put that on my account."

Here, Paul is using the word ELLEGEO, which means "to credit to one's account." It's similar to the account of the Good Samaritan if you recall the story.

He took care of the wounded man and said to the innkeeper ~~that if there were~~ "Take care of him, and whatsoever more thou spendest, when I return, I shall repay thee." "Put it on my bill" is the meaning.

The second word is LOGIZOMAI which means, "to take into account" or "to reckon." This word or phrase is used 41 times in the New Testament and 11 times in the 4th chapter of Romans. A good example of this is found in the Old Testament, in 2 Samuel. Absalom had seized the throne and his father King David is fleeing for his life. David comes to a little town and a man of the family of the house of Saul comes out to meet David and his men. His name ~~is~~ was Shimei -(SHIM E AYE). He called the king a bloody man and threw stones at David and his men. But on the way back home, King David is returning as the

recognized king and Shimei realizes his mistake. Since David had the power of life and death, Shimei expects to be put to death for what he said and did to the king of Israel. So it is we read in the 19th chapter of 2nd Samuel, verses 19 and 20, "And said unto the king, 'Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.'"

He says, "Let not my lord impute iniquity unto me." This is known as throwing oneself on the mercy of the court. Here is emphasized the idea of taking something into account.

So to understand what imputation means we need to look at it from the Biblical perspective. First of all Adam sinned and God took this into account and credited his sin to all mankind. All ~~men~~^{mankind} because of Adam, come into the world as sinners. This is hard to understand, but a good illustration of this is a woman who is a drug addict, or an alcoholic who gives birth to a child. That innocent child is born with the same addiction as its mother. This is exactly what happened when Adam sinned. Everyone born after him is a sinner because of him, like it or not. But along with sin entering the world through Adam, so did death. Adam's sin brought about physical death as well as spiritual death.

God sought different means and methods to restore mankind to Himself, but nothing worked. Then God came into the world in the person of Jesus Christ to change all of that. He took Him who knew no sin and made Him sin on our behalf. Isaiah speaking of this some 7 or 800 years before Jesus wrote, "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all."

And God then added, "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors."

In other words, the sin of mankind was "reckoned" or "charged" to the account of Jesus Christ.

But there is another side to this that is equally as important.

(Illustration of little girl, Santa, and "charge it.") 5486-2

This is exactly what God did, but in a very unique manner.

(Illustration of Barabbas and Jesus taking his place) 5486-3

A man was arrested by the Romans for treason against them and for murder. He was sentenced to be executed. Their manner of execution was crucifixion. Prison officials and chaplains relate that as the condemned man awaits his sentence, toward the last days he begins to get a little sensitive about the execution. For instance, a man who is to be hanged may be observed rubbing his hand over his throat and neck contemplating perhaps the feel of the rope. Those who are to be executed in the gas chamber begin to take breathing exercises and holding their breath as the day draws near.

This prisoner of the Romans perhaps felt the palms of his hands over and over as the fateful day approached. He may have even cringed whenever he heard a banging around the jail. The high Jewish festival was at hand and he awoke one morning to hear the sounds of shouting and angry voices in the courtyard outside of his cell. He couldn't make out what was taking place, but he knew that it wasn't a happy celebration. He feared the worst and when the guard came to unlock his cell, he knew that his day of reckoning had arrived. But surprisingly, the ~~xxxxxx~~ guard unlocks the lock of the chain which was bound to him and leads him out of the cell. At the door to the jail, the guard tells him that he is free. He walks out into the bright sunlight squinting at the brightness, steps into the courtyard and hears the crowd shouting and chanting, "crucify Him, crucify Him." He stands dumbfounded at the scene before him. A man is standing before Pontius Pilate and Pilate is shrugging his shoulders in bewilderment. But suddenly the crowd is dispersing as a Roman guard takes the man and places a wooden crossbeam on his shoulders and roughly lead him away. The procession makes its way up a hill called Golgotha, the man is thrown on the ground and nailed to the crossbeam which is fitted into an upright pole and there he hangs to die between two other criminals. The man's name of course is Barabbas. But strangely enough in the pure Hebrew name is told the story of what all of this meant. His name is Bar, which means "son of." And Abbas, which means "Father." Here is a man named Son of the Father who was supposed to die and instead another one known as the Son of the Father has taken his place.

Barabbas was representative of all sons of God; sons of Adam if you will. Each one of us was created "Barabbas" or "Son of the Father," but that sonship was broken by Adam. So it took the "only" Son of the Father" to restore that relationship with the Father. Our sin, was imputed or "Charged" to His account. But He "imputed" or "Charged to our account His righteousness. It is through Him that we can be made righteous or just in God's eyes. This was done for all mankind, but it is not something that takes place automatically. It is there for the taking and that is just what must be done. We must take that Imputation and claim it as our own. We must make that choice and only each individual person can do that. It cannot be done for us by any other. Barabbas is the only man in the world who could ever say that Jesus actually died physically in his stead. But all us can and should declare that Jesus died for us spiritually. Your sin, my sin, and the sins of all mankind were Imputed, or charged to Him. While He in turn Imputed His righteousness to those who would accept Him as their Lord and Saviour.

(Illustration of paying a bill and getting a receipt) 5486-4

All of us I am sure have paid a bill at one time or another. For instance, if you take your gas bill to the gas office and present it along with the money, the clerk will stamp the bill "paid in full." At some later time there may be a question concerning that bill. But all you need do is to show the receipt "paid in full" and no one can ever collect from you for that bill again.

So it is with God. God has stamped "Paid in Full" on the life of every truly "born again" child of His through Jesus Christ. This is what Paul was writing about Abraham in our Scripture. Abraham accepted what God told him by faith. Because of this it was "reckoned" or "imputed to him for righteousness.

Then Paul closes the 4th chapter with the words, "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification."

There it is, Jesus took ~~our sins~~ the sin of the world and in return charged mankind with His righteousness which is ours for the taking.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor May 11, 1986
Mr. Dale Rice, Minister of Music
Acolytes: John Penrod and Kelly Mangel
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
*Processional Hymn No. 21 "Love Divine, All Loves Excelling"
*Ascription
*Exhortation
*Confession (In Unison) Almighty God, who is rich in
mercy to all who call to you: hear us as we humbly
confess our sin and implore your forgiveness. We
have broken your laws by our deeds and words. We
confess our disobedience and ingratitude, our pride
and selfishness, and all of our failures and short-
comings toward you and our fellow man. Have mercy
on us Father, that we may enjoy newness of life.
Through Jesus Christ our Lord. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 51 "I Heard the Voice of Jesus Say"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!
Prayer
Offering
Offertory
*Doxology - page 382
Anthem: "Shall We Gather At The River?"
Scripture: Hebrews 10: 1-18
Sermon: "The Spot Remover"
*Closing Hymn No. 107 "Amazing Grace! How Sweet the Sound"
*Benediction
*Closing Chimes
*Postlude
* * * * * *Congregation Standing * * * * *

The beautiful flowers on the altar have been placed by
Women's Mary Prugh Circle in memory of deceased members.
Mr. & Mrs. Darrell LaMotte will greet the congregation at
the door this morning.
Ushers for today are: Helen Riemer, Phyllis Tait, Alma
Dally and Shirley Thompson.
Nursery will be provided today.
Lloyd Link and Bob Dellen will be visiting the hospital
this week.

Attendance last Sunday was 115 with 9 visitors.

Hospitalized: Steve Pawk - BMH

WEDNESDAY - Ladies Spring Banquet 6:00 P.M. This is a
tureen dinner. Meat, dessert, and beverage
will be provided. Bring table service and
tureen. Entertainment will be at 7:30 in the
Sanctuary. This is for all females and guests
of the church. If you cannot make the dinner
please come for the program and bring a friend.

BUTLER AREA LAYMAN'S DINNER will have Ladies Night with
their next dinner on May 15th at St. Peter's U.C.C. in
Zelienople at 6:30 P.M. Tickets are \$4.00 and may be
purchased from J. Walter Harmon.

Choir practice is on Thursday evening at 7:00 P.M. We are
still looking for a few more voices. We really need
male voices. Give this some thought and come join us.
VBS staff is in desperate need of helpers. Please help
us out. May 31st VBS volunteers will be distributing
door knockers in the neighborhood. We will be gathering
at the church at 11:00 a.m. June 3rd will be our final
meeting before VBS. This meeting is designated for
ALL teachers and helpers.

VBS buttons and magnets are available for you to pick up
in the Narthex. These are reminders of VBS.

PENTECOST Sunday is next week. We will be observing this
day with Altar Communion at 11:00 A.M.

Community Bible Church - Sagamore, Pa. - June 13, 1993

Prelude

Greetings/Joys/Announcements/Prayer Requests

Ascription

Call to Worship:

LET US DRAW NEAR WITH A TRUE HEART IN FULL ASSURANCE OF
FAITH, HAVING OUR HEARTS SPRINKLED FROM AN EVIL CONSCIENCE,
AND OUR BODIES WASHED WITH PURE WATER.

LET US HOLD FAST THE PROFESSION OF OUR FAITH WITHOUT
WAVERING.

AND LET US CONSIDER ONE ANOTHER TO PROVOKE UNTO LOVE
AND GOOD WORKS, NOT FORSAKING THE ASSEMBLING OF OURSELVES
TOGETHER AS THE MANNER OF SOME IS,

BUT EXHORTING ONE ANOTHER, AND SO MUCH THE MORE, AS YE
SEE THE DAY APPROACHING.

*Hymn

Offering/Prayer

Exology

toral Prayer

Hymn

Scripture: Hebrews 10:1-18

Sermon: "The Spot Remover" - St. Paul's Butler, 5/11/86

*Hymn

*Benediction

*Postlude

DIANE - TRAVEL

CATHY

CONNIE

VIOLET

JOE & ANGIE

BILL WALKER

TRAVELER TO ~~GRAND~~

Scrip: Heb 10:1-18; Text: Heb 10:14
 (Thus bum, free meal, contrfit 20)
 In this story 2B find covr real motivs
 1st, bum receiv wat lk lik really want most
 but underneath ult motiv cheat ownr out mony & fud
 Ad mnr fr G in gardn Edn & 4this man Bgan hav spot
 on lif cal=sin
 G want remov spot wh no only in Ad, but all mank
 G provid this OT & read of it Lev 16:29-34
 But long B4 this G gav typ Atone fnd incid Noah & Arl
 120 Noah labr 2 bld ark G instruc 2 bld
 Gen 6:14=FITCH is Heb word=KAPHAR=(KAW Far)
 it means=2 covr, & use here 2tel Noah 2 covr cracks
 or seams in wood 2mak Ark watrpruf & wil float
 KAPHAR means=covr, conceal, 4giv, B merciful, mak Atonement
 It fr ~~xxxxxxx~~ this root word get KIPPUR & U may
 recogniz YOM KIPPUR=Day of Atonement
 So as read Lev, G tel peop of Is. on cert day, Hi Pr
 was 2 covr sins of peop & himself
 Wk prior 2 10th day 10th month, Hi Pr mov fr reg hom
 2liv in sanc 2 observ festivl
 On Day of Atone aros, bath & insted norml serv in
 reg pr clothes, put on Holy white linen
 othr pr who norml serv in sanc tuk plac wutsid sanc
 w/rest of cong
 Hi Pr tuk yng bul wh was 2B offr 4self & famly
 He kil animl plac body on altr & put blud in basin
 entr H of H w/censr of incens & fil rum w/cloud
 incens so wud not dy
 T n cam out, tuk basin blud, go bak in, sprinkl sum on
 m cy seat, & then sprinkl blud front mercy seat 7time
 A this dun 4 self & famly
 Then re-entr sanc & present 2 goats 2 cong.
 cast lots ovr them, choos 1-4 Jehovah, 1-4 Azazel
 lmark 4 Jehovah he kil, tuk blud H of H & reapet sprin
 then sprinkl H plac 7times & also Altr burnt offr
 Next, releas othr goat in2 wildrnes=this scape goat
 Both goats tuk sins peop upon them
 purpos 2goats Bcuz lgoat cud not B both slain & cary
 sins of peop away
 So can C OT prov fr G 4 Day of Atonement
 But fr Scrip this morn can C writr Heb say this no
 do complet job
 vss 1,3,11 pt out insuf of thez sacrifices
 Ea yr, evry yr this sac made 4 priests & peop
 but thez sins only=Covr & that wat Atone ment B4
 Js came in2 worl
 Notice how G truly est Atone as pt in Scrip=vss 9,10

2/
 Js did away w/1st sac by giv self on ~~2xy~~
 Cros 4 mank
 By do this, He est 2nd sac wh was THE Actual Atone, or
 covr of Sin lnce & 4 all
 It no longer requir sac aftr sac
 was dun ONCE 4 All
 vss 11,12=writr furthr expl
 & then conclud thez thots w/words in vss 14 & 18
 Js did it all, all at lnce, & 1 time only
 Fr Atone thru Js Xp ther R 2 implicatins we mus lk at
 1st—we can nver improv on wat Js has dun 4us
 Thru Him G has work out perf plan 4 all mank & ther
 no furthr need 4 sac 4 clense fr sin
 2nd—ther no need 2 gess bout relationship w/G
 Peop Is, observ Day of Atone but nevr had complet
 assur they wer complet 4givn
 Wen Day of Atone was ovr stil had nag doubts/fears
 & thez stay w/them & so ther livs tuk on the hope
 & wish they wer 4givn
 Ther is no longer any need 4 any Blievr 2 say= I
 HOPE I BLONG 2 TH LORD & I HOPE MY SINS R 4 GIVN
 in its plac shudB that confid assur that=I DO BLONG
 2 HIM & HE IS MINE
 (Ilus J.P. Morgan las wil & ~~xxxx~~ testament)
 In OT th Atone "covred sin"
 Thru Js Xp in NT th Atone "removs sin"
 It is G's luv gift 2 mank
 but gift keeps go on fr 1 genratin 2 nothr
 arent U glad U hav that gift?
 Why not shar that gift w/suml this nex wk so that
 nerson can hav his sins remov also?
 J tel him of th luv Js gav 4U & wat it means in Ur
 lif, & invit him 2shar that luv also

"The Spot Remover"

Scripture: Hebrews 10:1-18

Text: Hebrews 10:14

(Illustration of bum, free meal and counterfeit twenty dollar bill)

At Park Rapids, Minnesota, a tramp walked into a restaurant and asked the owner for a free meal. The bum looked so hungry and bedraggled that the owner said, "OK what will you have?" The bum was served a first class meal. As he was leaving, he bummed a cigarette from the owner. He fished in his pocket for a match and when he pulled the match out, a crumpled twenty-dollar bill fell out with it. "Hey what's that?" shouted the owner. "You come in here bum a meal and all the while you have twenty bucks," and he grabbed the bill. "But this was supposed to be a free meal," the bum protested. "Not on your life," the owner answered. "I'll just take out the price of the meal and give you your change." "Just remember buddy, I don't want you to do this; I'm not asking you." "Is that so?" the owner answered and gave him eighteen-dollars in change. But the real ending of the story took place when the restaurant owner went to the bank to make a deposit and found out the twenty-dollar bill was counterfeit.

In this story of deception is found the covering over of real motives. First the bum received what it looked like he had really wanted most. But underneath he had the ulterior motive of not only cheating the restaurant man out of a meal, but actually cheating him out ^{of} his money.

Adam turned from God in the Garden of Eden and for this man began to have a ~~hinky~~ spot on his life called sin. God wanted to remove this spot which not only was in Adam, but was then in all mankind. God provided for this in the Old Testament and we read ^{of this} in Leviticus 16:29-34. But long before this, God gave a type of this Atonement in the incident involving Noah and the ark. For 120 years Noah labored to build the ark which God had instructed him to build. In the 6th chapter of Genesis, the 14th verse we read, "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and ~~shalt~~ pitch it within and without with pitch."

The word "PITCH" means "to cover." Naturally what God was saying to Noah was to take this pitch and to "cover" or "caulk the seams so the ark would be waterproof and float." The word used here for "pitch" is the Hebrew word, KAPHAR, (Kaw Far). It means to "cover, conceal, cleanse, forgive, be merciful, make atonement." It is from this root word that we have the Hebrew word "KIPPUR" which you may recognize from the Day of Atonement celebration in the fall of the year as "Yom-Kippur." Again, it means to cover. What God was telling the people of Israel was that on this certain day the High Priest was to "cover the sins of himself and the people." ~~On that day, the High Priest put off his usual priestly dress and dressed himself in~~ A week prior to the 10th day of the 10th month, the high priest moved from his regular home to live in the sanctuary to observe this festival. On the Day of Atonement he arose, bathed, and instead of his normal priestly robes, put on holy white linen. The other priests who normally served in the sanctuary with the

high priest, took their place outside the sanctuary with the rest of the congregation. ~~The high priest took the bull and killed it. He fixed its body on the altar, but he took its blood and went into the Holy of Holies and~~ The high priest took a young bull which was to be offered for himself and for his family. He killed the animal placing the body on the altar and putting its blood in a basin. ~~He~~ He then entered the Holy of Holies with a censer ~~and~~ of incense and filled the room with a cloud of incense so he would not die. Then he came out and took the basin of blood and sprinkled some of it on the mercy seat on the east and then sprinkled the blood in front of the mercy seat seven times. All this was done for ~~himself and his family~~ himself. Then he reentered the sanctuary. Then the high priest presented two goats before the congregation. He cast lots over them, one marked for Jehovah, the other for Azazel. The one marked for Jehovah he killed. He took its blood into the Holy of Holies and repeated the sprinkling. Then he sprinkled the Holy Place seven times and also the altar of burnt offering. Next, he released the other goat into the wilderness. This was the scape goat. Both goats took the sins of the people upon them. The purpose of the two goats was because one goat could not both be slain and also carry away the sins of the people. So from this we can see that the Old Testament provision from God was symbolized in this Day of Atonement.

But we can determine from the reading of our Scripture for this morning from the New Testament that this ritual did not do the complete job. The author of Hebrews points out the insufficiency of those sacrifices in verses, 1, 3, and 11, (read these). We are told in verse 4, "For it is not possible that the blood of bulls and of goats should take away sins."

Each year, every year, this sacrifice was made for the priests and for the people. But these sins were only "covered" and that is what the Atonement meant before Jesus came into the world.

Notice how God truly established Atonement as pointed out in the Scripture: In verses 9 & 10 we read, "Then said He, 'Lo, I come to do thy will, O God, He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

Jesus did away with the first sacrifice by giving Himself on the cross for mankind. By doing this He established the second sacrifice which was THE actual Atonement, or "covering" of sin, once and for all. It no longer requires sacrifice, after sacrifice. It is done, "Once for all." The writer of Hebrews explains this further in verses 11 and 12, (read these). And then He concludes these thoughts with the words in verse 14 and verse 18, "For by one offering He hath perfected for ever them that are sanctified. Now where remission of ~~sins~~ these is, there is no more offering for sin."

Jesus did it all, all at one time and one time only.

From the Atonement through Jesus Christ there are two implications we must

look at. The first is that we can never improve on what Jesus has done for us. Through Him, God has worked out the perfect plan for all mankind.

Secondly, ~~wxxxx~~ there is no need to guess about our relationship with God. The people of Israel observed the Day of Atonement, but they never had the complete assurance that they were completely forgiven. When the Day of Atonement was over, the old nagging doubts and fears stayed with them and their lives took on the hoping or wishing that they were forgiven. There is never any need for the believer to say, "I hope I belong to the Lord." In its place should be that confident assurance that, "I do belong to Him and He is mine."

(Illustration of J. P. Morgan's last will and testament)

When J. Pierpont Morgan the American financier died it was discovered that the year before he had made out his will. It consisted of 10,000 words and 37 articles. In his lifetime he had made many ~~xxxxxx~~ financial transactions many of which influenced the world at large in his time. But there was one transaction of which he was completely sure. He wrote in his will:

"I commit my soul in the hands of my Saviour, full of confidence that, having redeemed me and washed me with His most precious blood, He will present me faultless before the throne of my Heavenly Father.

"I entreat my children to maintain, ~~xxxxxx~~ and defend, at all hazard and at any cost of personal sacrifice, the blessed doctrine of complete Atonement of sins through the Blood of Jesus Christ once offered and through that alone."

In the Old Testament the Atonement "covered sin." Through Jesus Christ in the New Testament, the Atonement "removes sin." It is God's ~~xxxx~~ love gift to mankind. But the gift keeps going on from one generation to another. Aren't you glad you have that gift? Why not share that gift with someone this next week so that person can have his sins removed also? Just tell him of the love Jesus gave for you and what it means in your life and invite him to share that love also.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor May 18, 1986
Mr. Dale Rice, Minister of Music
Acolytes: Meron and Megan Hewis

ORDER OF WORSHIP 11:00 A.M.

Prelude "Blessed Trinity"
Chiming of the Hour
Announcements
Congregational Greeting
Joys
*Processional Hymn No. 306 "Lo! He Comes the Clouds
Descending"

*Ascription
*Call to Communion and Confession (Communion Folder)
*Prayer of Confession (Communion Folder)
*Assurance of Pardon
Offering
Offertory "Room at the Cross for You"
*Doxology - page 392
Communion Hymn No. 30 "Break Thou the Bread of Life"
*Invitation to Communion (Page 2 of Communion Folder)
*Seraphic Hymn (Communion Folder)
*Institution and Consecration of the Elements
Distribution of the Bread
Distribution of the Cup
*Prayer of Thanksgiving
Anthem: "Shout Amen!"
Scripture: Acts 1:6-11
Sermon: "The Next Step"
*Hymn No. 313 "The King Is Coming"
*Benediction
*Closing Chimes
*Postlude "Ye Are the Light of the World"

***** *Congregation Standing *****

The beautiful flowers on the altar have been placed by
Mrs. & Mrs. Paul Campbell in memory of Joan's parents
Mr. & Mrs. Christy.

Mr. & Mrs. Coyle Fowler will greet the congregation at
the door this morning.

Elders and Deacons will be ushering and serving
communion this morning.

Nursery will be provided today by Sue Gamble.

Rick Vinroe and Kevin Snyder will be visiting the
hospital this week.

Attendance last Sunday was 133 with 14 visitors.

MONDAY - 7:30 Fidelity Bible Class

WEDNESDAY - 7:30 Golden Circle

THURSDAY - 10:30 a.m. Mary Martha Circle

No choir practice

> Hospitalized: Wayne Fencil BMH

VBS is still in need of helpers for the classes. If you
would like to help, please contact Mrs. Marge Smiley.
May 31st we need volunteers to walk throughout the
neighborhood to distribute announcements of VBS. We
will meet at the church at 11:00 a.m.

June 3rd will be the final meeting of ALL teachers and
helpers for VBS. Please come!

VBS buttons and magnets are available in the Narthex as
reminders for you. Please take one and give it to a
friend.

June 1st we will begin our summer worship schedule.

8:30 a.m. worship service

9:45 a.m. Sunday school

11:00 a.m. worship service

This schedule is for June and July only. August will
resume to the regular schedule.

The Butler Farm Show is sponsoring a Rodeo June 6 & 7th
at the Farm Show grounds on Rt. 68 west of Butler. They
are offering a special discount rate to churches, how-
ever we must have a minimum of 10 people. If you are
interested please stop in the office for details.
Deadline for discount tickets is May 20th.

> LITURGISTS CLASSES will begin on Monday May 19th at
7:00 P.M. If you are interested in the Liturgy work
of the worship service, plan to come. This is not a
commitment to becoming a liturgist.

> Announce: New daily bread booklets are in
the Narthex. STAND - 02
> INVITE ALL TO COMMUNE. STAND - 02
DOWN CENTER, UP SIDE, EXCEPT SIDE
PEWS. LET USHERS DIRECT YOU.

Community Bible Church - Sagamore, Pa. June 6, 1993

Prelude

Greetings/Joys/Announcements/Prayer Requests

Communion?

Ascription

Call to Worship:

READ LUKE 24:25-28

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Acts 1:6-11

Sermon: "The Next Step" - St. Paul's Butler 6/28/86

*Hymn

*Benediction

*Postlude

DALE

Scrip: Acts 1:6-12: Sermon: "The Next Step"

ASK QUESTS BOUT OUR LIVING ON MAY 23 ?????

LIF ALWAYS HAS & ALWAYS WILB LIV BY PLANING

WE SCHEDUL/MAK APPTS/BUT TRY FOLO SCRIP & NO LK 2FAR IN FUTUR
7 "AS PAIN & EA DAY UNFOLF LITTL BIT MOR

(G) PLAN IS EVR MOVING, EVR MOVING 2WARD THAT INEXORABL CONCLUST
(ILUS LULU DEHOET & NOTE OF COMING OF TH/LORD)

NEX STEP G'S PLAN, RAPRUR OR REMOVL BLIEVRS FR/ERTH

YET 2MANY XPANS THIS RELEGAT 2AREA NO THOT OF, OR IMPORTNT

TIME=JS W/DISCIPS MT OLIV NEAR BETH, & 40DAYS AFTR HIS RESUR

ASK IF EST KINGDM SINC KNU HE MESIAH

WUD HE RESTOR ISR 2WORL POWR AGIN????

VS 6=THIS WAT ASK HERE

VS 7=ANSR WE NEED AS WEL, JUS CONTINU LIV/WORK

VS 8=THIS SPK SPRED OF GOSPL 2ENDS OF ERTH

VS 9=SAW HIM ASCEND - THER WER WITNESSES

VSS 10-11=WUD CUM AGIN AS THEY SAW HIM GO

SAME WAY WENT INTO HVN, WUD CUM BAK AGIN FR/HVN

YET MANY NO BLIEV & SAY NOT MENT WRITN - DUZ SND THAT WAY????

(ILUS MAN, LNG ISLAND, BAROMETER & HURICAN & NO BLIEV)

MOS PEOP BLIEV FINE INSTRUMENTS, BUT MANY NO BLIEV GOD

I KNO MANY MINSTRS NO BLIEV THIS AS WRITN, BUT SCRIP TEL TRUTH
ONE DAY, SUDNLY, VERY CATACLYSMIC EVENT TAK PLAC - EXPLAIN EVENTS

HOW DO WE KNOW???? GOD SED SO!!!!!!

(ILUS OF PEOP C THINGS IN SKY)

R THEZ FIGS OF IMAGINATIN

AFTR RAPTUR=7YRS TRIB & THEN BATTL ARGEDON WEN JS CUM 2nd time

HE WIL REIGN, RUL 1M YRS FR/JERU

xxxxxxxxx

27 ABIAH 15:3-4 - READ

WNT 600YRS B4 JS & APROX 2M HAV PASSD & NO CUM TRU

DUZ MEAN IT WONT???? * NO! WIL CUM 2PASS!!!!

(ILUS HOLDIAY INN & MT OF OLIVS)

WE CANT PREDIC MONTHS/DAYS/OR YEAR BUT SLOWLY IT CUM 2TIME

TH/NEXT STEP IS 4BLIEVRS 2B REMOVD FR/ERTH

CUD HAPN ANYTIME

& WE SHUD B ALERT LIX JS SED,

GO ABOUT OUR AFFAIRS, BUT B AWARE IT CUD HAPN ANYTIME

WE SHUD = B LOOKING UP FOR OUR REDEMPTION DRAWETH NIGH

Dear Friends,

Since I became 100, my site is failing, so it is hard
2writ. Mar 21, I wilb 101 yrs old. 'Tis sure I
wont get any yngr, but mor feebl. Howevr, I am a
havy soldier of th cros. I AM GETTING ANXIOUS 4 MY
N HOME.

As it was in th days of Noah, so shal it B in the com-
ing of the Son of man." We R liv in th days lik Noah
rt now. Prisms R ovrflloing w/crimnals, & no solutin
is in site. Js is cuming soon. Wat we do ~~xyiz~~ 4 Js
is all that will last. By grac we R saved. We mus
folo G's comandments. G is keeping ~~xxxxxx~~ books.
Judmen day is cuming. We R sowing a seed w/evrthin
we say & evrthin we do. We R on th rok or th sand.
Js is our only hope 2B saved.

Faithfully yours in Christ,

LULU DeHOET

Broven Memorial Home

Fergus Falls, MN 56537

(written 1978)

In Bombay, India, 100 girla from a missionary home
were holding a Xpian servic on th street one evening
wen they all saw in th sky an imense semi-circel of
lettrs of fire, wh red: JS IS CUMING SOON

In Sweden, 300 peopl wer return fr all nite prayr
meeting. Suddenly they saw a hand pointing 2words
wh wer written in lrg lettrs: SEE, I CUM QUIKLY

I York, Pa. Dr. H. E. Kline called out on a case at
2:00 A.M. noticed an abnormally brilliant star.
Sum distanc fr it he saw a distinct cros w/a silvry
sheen on l side & a crimson glo on th othr.
Abuv was a diadem, a crown of stars. Dr. Kline
called his famly & they watched this amazinf site
until it disappeared at 4:00 A.M.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor May 25, 1986

Mr. Dale Rice, Minister of Music
Acolytes: Meron and Megan Hewis

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys

Prayer Requests

*Processional Hymn No. 349 "O for a Thousand Tongues
to Sing"

*Ascription

*Exhortation

*Confession (In Unison) Almighty God, our Father: you
created us for life together. We confess that we
have turned from your will. We have not loved one
another as you commanded. We have been quick to
claim our own rights and careless of the rights of
others. We have taken much and given little.
Forgive our disobedience, O God, and strengthen us
in love, so that we may serve you as a faithful
people, and live together in your joy; through
Jesus Christ our Lord. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 422 "Dear Lord and Father of Mankind"

Call to Prayer: Pastor - The Lord be with You
People - And with thy Spirit
Pastor - Let us Pray!

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: "My Cathedral"

Scripture: Hebrews 9: 1-10

Sermon: "Justice Demanded"

*Closing Hymn No. 430 "Reach Out to Jesus"

*Benediction

*Closing Chimes

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Dale Rice in memory of his grandparents.

Mr. Charlie Penar will greet the congregation at the
door this morning.

Ushers for today are: Dick Mangel, Dick Dally, Ed Walker,
and Don Kingsley.

Nursery will be provided today by Mrs. Sue Davis.

Sandy Sheppeck and Marie Henry will be visiting the
hospital this week.

Attendance last Sunday was

> Hospitalized: Mrs. Beryl Cook = BMH

We are now looking for volunteers for Liturgists for
August when the Pastor is on vacation. If you would
like to meet the challenge, please let the office know.
The services in August are at 11:00 a.m. only.

Altar flowers are needed for various Sundays in July
through December. Please take a minute and sign up on
the flower chart in the Narthex.

Moody Pastor and Laymens Conference will be held next
week in Chicago. If there is a need, for any reason
please contact Ginny at home or at the office. The
Pastor and six men from the congregation are going to
attend this conference.

VBS is fast approaching us. In your newsletter there
appeared a list of luncheon goodies for VBS. Won't
you help us out by bringing some of the ingredients
in to the church. Please contact Helen Riemer if you
can help us out. Helen is in charge of refreshments
for VBS.

ROOF TILE SAMPLES AFTER CHURCH
MID-JULY?

EARLY CH WEEK 8:30 & 11:00
SS. 9:45

Community Bible Church - Sagamore, Pa. - August 8, 1993

Prelude

Greetings/Joys/Announcements/Prayer Requests

Special offering for wire/wiring

Vacation 3 Sundays August 22, 29, & Sept 5,
Steve Gilliland

Ascription

Call to Worship:

BUT LET ALL THOSE WHO PUT THEIR TRUST IN THEE REJOICE:
LET THEM EVER SHOUT FOR JOY, BECAUSE THOU DEFENDEST THEM:
LET THOSE ALSO WHO LOVE THY NAME BE JOYFUL IN THEE.
FOR THOU, LORD, WILT BLESS THE RIGHTEOUS:
WITH FAVOR WILT THOU COMPASS HIM AS WITH A SHIELD.

PS 5:11-12

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Hebrews 9:1-10

Topic: "Justice Demanded" - St. Paul's Butler 5/25/86

*Hymn

*Benediction

*Postlude

VERA

Scrip: Heb 9:1-10: Serm: "Justice Demanded"

(ILUS WILD WEST & "REAL" JUSTICE)

NOT WAT WE CONSIDR JUSTIC

(ILUS CROCKD SCOTCH LAWYR & HIS "JUDGEMENT DAY")

THIS WAY WE FEEL JUSTIC SHUDS HANDLD

ALWYS UNWRIT LAW WEN SUMONE DIZ SUMTH WRONG=JUSTIC DEMANDED

1. DS ALL MANK TREMBL THOT ONE DAY STAN B4 JUDG UNIV, RECEIV
RITEFUL SENTENCE

THAT ACKNOW G IS CREATR & DEMANDS JUSTICE

EXPL=ADAM/EVE EXERCIS FREEWIL, TURN FR/G & SIN

THIS INJUSTIC & 4ALL TIME & ETRNTY G DEMAND JUSTIC

BUT SURPRIS ENUF, NOT ONLY DEMAND JUSTIC, BUT PROVID IT TH/MEANS
4THAT DEMAND

PROPTIATION=ANOTHR DOCTRIN OF XPIAN CH, & WIL LK THIS/NEXT WK

THIS WK DEMAND 4THIS ACT, NEX WK FULFILMENT OF IT

NEED 4PROPTIATION AROS WEN MAN SIN & THIS AGIN HOLINES OF G

SCRIP FOCUS OT WHER G MET SINFUL MAN W/DEMAND

VS 1=COVNANT 2B THER G IF WUDB HIS PEO

TABRNL=DWELING PLAC - WHER G PRESEN FOR TH/PEO

VS 2A=REF TAB WH/ISITES USED 4OYR WANDR AS CP TEMP JERU

VS 2B=PHY LAYOUT OF TAB & THIS PART HOLY PLACE

VS 3=HOLY OF HOLIES

VSS 4-5=WAT INSID HOLY OF HOLIES, 3SPECIL ITEMS & NEED LK SIGNIF

POT OF MANNA=PEO LV EGYPT, HAD SUM FUD, BUT GRUMBL, G SUPPLY

4OYRS G SUPPLY, SO THEY DEPEND/RELY ON HIM & G FAITHFUL 2THIS

AARON'S ROD THAT BUD=G SHO ISR HE CHCS LDERS & NOT THEM

KORAH/25OLDERS REBEL AGIN LDERSHIP & THEY DESTROYD

12RODS 1 EA TRIB & AARON'S BUD, SHO HE G'S LDR

TABLS OF COV=10 C'S G GAV ONLY LAWS NEED & EVN 2DAY IN EFFECT

MERCY SEAT=2SHO MERCY, 2COVR, 2APEAS=YOM KIPPUR

VSS 6-10=HOLY PLAC & HOLY OF HOLIES=YOM KIPPUR

2APEAS TH/WRATH OF G

TH/TAB TYP OR EXAMPL WAT G WUD ULT DO 4MANK

BUT AT THIS TIME NO CLEAR CONSCIENC, PEO STIL CARY GILT YR

AFTYR YR

(ILUS MAN GILTY CONS & INT REV DEPT)

NOT QUITE WAT WRITR HEB TALK BOUT

(ILUS KING CHAS IX OF FRANCE & GILTY CONSCIENC)

ANYONE SENSITV 2WAT LIF ABOUT KNO THER RT & WRONG

4WRONG JUSTIC IS DEMAND

G PROVID SOLU 2OT PEO & THEN PROVID ULT THRU JS XP AS WIL C

NEX WK

BUT WE CAN REST IN G'S LUV BCUZ HE LUV US

"Justice Demanded"

Scripture: Hebrews 9:1-10
 (Ilus of judg, \$10M & \$15M & try case strict merits)
 That may bin way certin judg dispens just, but not tru
 Justice-Compar 2 folo case:
 (Ilus crooked Scot lawyr & his judgment day)
 Now pre way C just shudB handl
 Ther alway bin unwrit law recog by almos evrl that
 wen wrong bin dun, Justic Demanded
 Apply not only 2 transact tween peop, but govts/nati
 Recent retaliatory atack agin Libya case in pt
 Almos all mank trembl at thot sumtim evrl stan B4
 Judg of Univ 2 receiv rtful sentenc
 That acknowledgmen is that G, th Creatr wil rt evr
 wrong bin comit & Justic wilB demand at that time
 All start so inocent in plac cal Gardn Edn & it olf
 story man/woman
 Thez 2peop exercis frewil & turn agin G by sin
 This was injustic & all time until eternty G has
 Demand Justic
 But surpris enuf, no only duz G deman Justic but He
 suply & provid means 4that demand
 This Act cal=PROPTIATION; this anothr Doctrin of Ch
 We wil lk at in 2 parts
 This wk lk at=DEMAND 4 this act & nex wk fulfil of it
 Need 4 Propit aros Bcuz Holines of G on lhand & sin
 of man on othr
 2day we R go focus on OT usag of Prop wher G meet
 sinful man w/His deman
 In this 9th chap Heb find how G gav Prop 2 peopl
 of Israel, His chosen people
 vs 1-G est cov w/peop wudB ther G if wudB His peopl
 T. Cov, Old Cov had laws/regs concern worship &
 this cary out in worldly sanctuary wh was Tabernacl
 Tab nothin mor than portbl sanc & word ment=Dwel
 place, or tent & was place wher G present 4 peopl
 vs 2a=He mak ref 2 Tab wh Isites use 4-40yrs wandr in
 wildnes as comp 2 Templ erect in Jeru
 vs 2b=this 1st part Tab & cal Holy Place
 at far end, las part Tab hid by veil & vs 3, tel=Read
 This was Holy of Holies
 vs 4a=wrtr start tel wat in sid H of H
 Say Goldn Censr, & not kep ther, but only ther lnce a
 yr wen H Pr tuk in on Day Aton
 norml wud bin oursid H of H in Holy Place
 vs 4b=ark of cov & then tel wat insid=4c=READ
 Need 2lk signif wat thez articls wer
 Goldn Pot Manna=this G's provisn 4phys need of peop
 they lef provisn of Egypt & fnd in dif circum evr
 face
 altho bin slavs had fud & sheltr

Now had lctch 4 selvs so did numn thing & grumbd 2/
 complain agin G & Moses
 G herd crys & gav manna 2eat; ea morn grnd covr & they
 gathr 4days use & 4-40yrs G provid so no starv
 Why G no giv othr kind fud? Why no livstok, gert varity?
 G want peop rely Him 4daily livs; He suply needs sum-
 th' dif they evr had & they had depen upon Him 40yrs
 & was fnd 2B faithful
 4d=G use this mean 2sho He choz ldrs & not them
 Aaron & Korah both fr/trib Levi; G choz Aaron 2B Hi Pr
 this made Korah jelus, so Korah & his peop start undr
 mine authority Mose & Aaron
 Korah got 250 ldrs & confront Aaron bout authority
 Num 16:3=READ; then folo judgmen on Korah & 250 peopl
 erth opn neath aftr incens in censrs & they destroy
 G tol Mos/Aaron bring 12 rods=1 for ea trib-w/name
 Nex day=Num 17:8-10=Aaron's rod bud symbol G's provis
 4 ldrship 4peop & a sign of rebel agin G's choic
 This alway bin prob & wil continu 2B prob wher U
 hav grp peop cum 2gethr in name of L
 Ther R in evr cong peop who think kno wat shudB
 dun & many instanc work Bhin baks preschr/eldrs/
 deacns & caus turmail & strif
 But G puts dwn thez uprisings if many dif ways as did
 w/Korah & his crowd who opos His ldrs=Moses/Aaron
 vs 4e=Tabls of Cov wer of cors 10 C's writn by fingr
 of G & deliv 2 Moses on Mt Sinai
 G set up code by wh wer 2liv & wen did so sho worl
 they peop of G & nuthin cud defeat them
 Evn 2day wudnt need all laws if had & sot keep 10 C's
 In them is perf code of ethic 2ward G & man
 vs 5-Authr say no want dwel on subj so jus mentin ark
 & contain
 wen spk Mercy Seat, Gr word=MILASTERION=Hi las ter eon
 Mean=sho mercy, apeas & in Atonement=2 covr
 Yom Kippur=2covr ovr sins pr & peop & this wat wrtr
 Hebrews say in vss 7-10
 Day of Aton 2covr all sins & dun 2apeas wrath of G
 Justic Demand Bcuz of sin
 writ tel truth in vs 9=READ
 Tab was typ/examp wat G wud ult do 4mank Bcuz His
 Holines demand it
 Yet this no clear conscience of peop, stil cary guilt
 sins past w/them yr aftr yr.
 (Ilus man guilty conscience & IRS chek)
 that no quite wat authr get at, mor lik K of France
 (Ilus Chas IX & his conscience)
 Anyl who sensitiv 2wat lif all bout kno ther rt/wrong
 4 wrong=Justic Demand & we C G provid solutin 4peop
 But Bcuz man desir 2B own self, it no work

"Justice Demanded"

Scripture: Hebrews 9:1-10

(Illustration of "Real" justice)

Back when the "wild West" was wild there was a story told of a trial held in one of the more rough towns by a Judge of some notoriety. One man was suing another man for damages of some kind or other. At the start of the trial the Judge opened the case by remarking, "I hold in my hands two checks. One for \$10,000 dollars given to me by the plaintiff, the other for \$15,000 given to me by the defendant. I am returning \$5000 to the defendant so we may now try this case strictly on its own merits."

That may have been the way this certain judge dispensed justice, but it is not what we would consider true justice. Compare this to the following case:

(Illustration of crooked Scottish lawyer and his "judgementday.")

A certain Scottish lawyer who was known for his crooked dealing rented a horse. In some way or other the horse was killed. It couldn't be proved that it was an accident or the lawyer killed the horse by misuse. The owner of the horse insisted that he be paid for the loss. The lawyer agreed to reimburse the man. But he told him he was a little short of money at the moment and would the man mind taking a promissory note? The man agreed and the lawyer wrote out the note. "But," the lawyer said, "I wonder if you would give me an extended time to pay it back." The other man agreed again, and the lawyer drew up the note. He wrote it payable, "At the day of judgement." The creditor waited a reasonable length of time and when he wasn't paid, he took the matter to court. The crooked lawyer said, "Read the note your honor, it's perfectly legal." "So it is," the judge exclaimed, "And since this is the day of judgement, I decree that you pay up tomorrow."

Now here is the way we see that justice should be handled. There has always been almost an unwritten law recognized by almost everyone that when something wrong has been done, "Justice is Demanded." This applies not only to transactions between people and groups of people, but between governments and nations as well. The recent retaliatory attack by the United States on Libya is a case in point, like it or not. Almost all mankind trembles at the thought that at some time everyone will stand before the Judge of the Universe to receive their rightful sentence. That acknowledgement is that God, the Creator will right every wrong that has been committed and that He "Demands Justice."

All of this started out so innocently in the place we call the Garden of Eden. It's the old story of two people, a man and a woman. These two people exercised freewill and turned against God by sinning. This was injustice and for all time until eternity, God has "Demanded Justice." But surprisingly enough, not only does this Just God demand justice, but He provided the means for that demand. This act is called "Propitiation." This is another doctrine of the Christian Church which we will look at in two parts. This week we will look at the "Demand" for this act and next week the fulfillment of it.

The need for "Propitiation" arose because of the holiness of God on one hand, and the sin of man on the other. Today we are going to focus on the Old Testament usage of God's "Propitiation" where God met sinful man with His "Demand"

In this 9th chapter we ~~xxxxxx~~ find how God gave His "Propitiation" to ~~His people~~ the people of Israel.

The writer of Hebrews begins by saying, "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." *vs 2*

God had established His covenant with His people that He would be their God if they would be His people. That covenant, the Old Covenant, had laws, or regulations concerning worship and this was carried out in a "worldly sanctuary" which was the Tabernacle. That Tabernacle was nothing more than a portable sanctuary and the word meant "tent" or "Dwelling place." It was the place where God was present for the people.

The writer goes on to say, "For there was a tabernacle made; the first," 2a. He is making reference to the Tabernacle which the Israelites used for their 40 years of wandering in the wilderness as compared to the Temple erected in Jerusalem. He next gives the physical layout of this Tabernacle. He says: "Wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary." *vs 2b*

This was the first part of the Tabernacle which was called "The Holy Place." At the far end of this large room was the last part of the Tabernacle which was hidden by a veil and this is what the writer is saying in verse 3, (read), and this was called "The Holy Of Holies."

Then the writer details what was inside the Holy of Holies, or "The Most Holy Place." He begins by saying, "Which had the golden censer," 4a.

Now the golden censer was only in the Holy of Holies when the High Priest brought it in on the Day of Atonement, once a year. Normally, it would have been outside in the sanctuary or the Holy Place. Next, is "The ark of the covenant overlaid round about with gold," 4b.

Having thus said this about the ark, he tells what is inside the ark. First, "Wherein was the golden pot that had manna."

There were three special items in that ark and we need to look at the significance of each.

First, was the golden pot of manna. This was God's provision for the physical needs of the people. The people left the safety of Egypt and found themselves in an altogether different situation than they had ever faced. Although they were slaves in Egypt, they had been provided with food and shelter. Now, in this wilderness they had to fetch for themselves. So they did the human thing and grumbled and complained, against God and Moses. God heard their cries for help and gave them manna to eat. Each morning the manna covered the ground and they gathered it for that day's use. For 40 years God provided that food for them so they didn't starve. Why didn't God give them some other kind of food to eat? Why not livestock, or a great variety? God wanted His people to rely upon Him for their daily lives. He supplied their needs with something that was altogether different than they had ever had. They had to depend upon Him for this and in the 40 years, God was found to be faithful.

Next the writer tells us was found, "Aaron's rod that budded." God used this means to show Israel that He chose the leaders and not them. Aaron and Korah both came from the tribe of Levi. God chose Aaron to be the high priest and this made Korah jealous. So Korah and his people began to undermine the authority of Aaron and Moses as well. Korah got together 250 leaders and confronted Aaron about his authority. We read in Numbers 16, verse 3, (read this). Then followed judgement upon Korah and all who followed him. The earth opened beneath them the next day after they had put incense in ~~their~~ censers, and they were destroyed. Then God told them through Moses to bring 12 rods before the Lord. One for each of the 12 tribes and to put the names of the tribe on each rod. And the next day we read in Numbers 17; starting at verse 8, (read through 10). Aaron's rod that budded was a symbol of God's provision for leadership for the people, and a sign of rebellion against God's choice. This has always been a problem and will always be a problem where you have any group of people who come together in the name of the Lord. There are always those who know better than the leader or leaders God has chosen. In every congregation there are people who think they know what should be done and in many instances they actively work behind the backs of the ~~preacher~~ preacher, or the elders, or the deacons and cause turmoil and strife. But God puts down those uprisings in many different ways just as He did with Korah and those who opposed Aaron and Moses.

The third piece of evidence in the Tabernacle was, "The tables of the covenant." This of course was the Ten Commandments written by the finger of God, and delivered to Moses on Mt. Sinai. God had set up the code by which they were to live and when they did this they showed the world they were His people and nothing could defeat them. And even today, we wouldn't need all of the laws on the books if the Ten Commandments were followed by all people. *In them is the perfect code of ethic both toward God and man.*

Then the writer tells us, "And over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly."

The author says he doesn't want to dwell on this subject, so he is just mentioning the ark and what it contained. When he speaks of the mercy seat, He is using the Greek word, "HILASTERION" (Hi Las ter eon), which means to "show mercy" and "to appease," and as we learned when we talked about the Atonement, "To cover." Yom Kippur we said meant to "cover over sins of the priests and people." And this is what the writer of Hebrews was pointing out in verses 7 through 10. The Day of Atonement was to "cover" all sin and sins. It was done to "Appease" the wrath of God. "Justice" was "Demanded" because of sin. But the author also points out a truth that became evident as we read in verse 9, "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience."

The Tabernacle was the type or example of what God would ultimately do for mankind because His holiness demanded it. Yet, it did not clear the conscience of the people. They still carried the guilt of sins past with them year after year after year.

(Illustration of man with guilty conscience and Internal Revenue Dept.)

A man wrote to the Internal Revenue Department stating, "I can't sleep; my conscience is bothering me. Enclosed find check for \$50. If I still can't sleep, I'll send you the balance."

That isn't quite what the writer of Hebrews was getting at. It is more like a former King of France.

(Illustration of King Charles IX and his conscience)

King Charles IX of France is said to have been a very sensitive individual as a small boy and young man. But his mother was an evil influence upon him. We celebrated Mother's Day a few weeks ago and paid tribute to mothers in general. But among mothers there are some who don't deserve honor and this woman was one.

She suggested to him that he massacre the French Protestants ^{called the Huguenots}. He at first refused saying, "No mother, they are my loyal subjects. But under her pressure and persuasion he finally gave in and ~~wilxxx~~ has gone down in history ~~xx~~ as the author of the St. Bartholomew's Day massacre. At the tender age of 24 as he lay on his deathbed he confided to his physician, "Asleep or awake, I see the mangled forms of the Huguenots passing before me."

Anyone who is sensitive to what life is all about knows that there is right and there is wrong. For the wrong, "Justice Is Demanded." From the Old Testament and our Scripture this morning we have seen that God provided a solution but because of man's desire to be his own self, it didn't work and only succeeded in producing a conscience that held guilt. But God provided yet another solution that cleared everything away including the guilty conscience and He did that through Jesus Christ.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor June 1, 1986
Mr. Dale Rice, Minister of Music
Acolytes:

ORDER OF WORSHIP 11:00 A.M.
Prelude "Be Merciful to Me"

Chiming of the Hour
Announcements
Congregational Greeting
Joys

Prayer Requests
Hymn No. 363 "To God Be the Glory"

*Ascription

*Exhortation

*Confession (In Unison) We offer unto thee our Father,
praise for the gift of thy Spirit. We ask for thy
Spirit at the times when we are filled with doubt;
when we are filled with hatred; when we are devoid
of patience; when we show forth selfishness. In all
circumstances which are contrary to thy will, send
thy Spirit to help, to heal, and may we know thy
forgiveness, through Christ. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious
name forever.

*Gloria Patri - page 142

Hymn No. 439 "Sweet Hour of Prayer"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer

Offering

Offertory - "Meditation"

*Doxology - page 382

Scripture: Hebrews 9: 11-15

Sermon: "Justice Satisfied"

*Closing Hymn No. 268 "Jesus, Thy Blood and
Righteousness"

*Benediction

*Closing Chimes

*Postlude "With Pomp and Ceremony"

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Ann Williams in memory of husband Woody.

Mr. & Mrs. Howdy Bolam will greet the congregation
at the door this morning.

Ushers for today are: Marty Henry, Frank Crawford,
John Snow and Dan Bosko.

Nursery will be provided today

Mary Lou Davis and Marilyn Snyder will be visiting the
hospital this week.

Attendance last Sunday was 88 with 13 visitors.

Hospitalized: Paul Forcht and Mrs. Beryl Cook in BMH.

> We are looking for volunteers for Liturgists for August
when the Pastor is on vacation. If you would like to
serve, please let the office know. The worship services
in August are at 11:00 a.m.

Altar flowers are needed for various Sundays in July
through December. You can sign up in the Narthex. It's
a great opportunity to remember loved ones.

MONDAY - Benevolence Committee meeting at 7:00 P.M.

> TUESDAY - VBS meeting with all teachers and helpers. This
is the final meeting before VBS. If you do not have
your material please come to the meeting and pick it up.
Mrs. Cleeland will also be with us. Meeting is 7:00 P.M.

WEDNESDAY - Council meeting at 7:00 P.M.

THURSDAY - Liturgy class in the Sanctuary at 7:00 P.M.

JUNE 8 & 15th will be pre-registration days. This will be
during Sunday School and after church in the Library.
Take a moment and sign up the little and big ones now!

PICNIC IN THE PARK is coming up. It is scheduled for
June 22nd at the big shelter in Memorial Park.
Details in the Newsletter.

> CONGRATULATIONS to the class of '86! Those from our
congregation that are graduating from high school
this year are: Michele Henry, Renee Brown, and
David Vinroe. Best Wishes in your future!

> Mr. Robert S. anley passed away Friday evening.
Friends will be received at Thompson-Miller follow-
ing church this morning at noon. This afternoon at
2 to 4 & 7 to 9. Funeral tomorrow morning at 11 A.M.

Sympathy to the family

NEW BOOK & LOCKING SEE BILL PFLOUGH
DON KIMBLEY ON PROP COMM

Community Bible Church - Sagamore, Pa. - August 15, 1993

Prelude

Greetings/Joys/Announcements/Prayer Requests

Vacation next 3 Sundays - Steve Gilliland in my absence

Ascription

Call to Worship:

BLESSED BE THE LORD GOD, THE GOD OF ISRAEL, WHO ONLY
DOESTH WONDROUS THINGS.

AND BLESSED BE HIS GLORIOUS NAME FOREVER:

AND LET THE WHOLE EARTH BE FILLED WITH HIS GLORY.

AMEN AND AMEN.

PSALM 72:18-19

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Hebrews 9:11-15

Sermon: "Justice Satisfied" St. Paul's Butler 6/1/86

*Hymn

*Benediction

*Postlude

VERA

GARY

TOM

BILL

Scrip: Hebrews 9:11-15: Sermon: "Justice Satisfied"

(Ilus Wright/Rongg B4 Jdg Yankwich)

pruve U cantB RITE EVN IF UR NAM IS WRIGHT

BUT THER ONE CAS BIN 4EVR DETERM RITE & IN THAT CAS JUSTUC BEN
SATISFYD

N^O FURTHER NEED 4APEALS/NU TRIALS B4 JUDG & RITE WIL NEVR B WRON
WIL WRONG EVR B RITE

JUDG OF UNIVRS,ALM G DECREED & NO ERTHLY CORT CAN OVRUL HIM
BRIEFLY LAS WK:

ERTHLY TAB=1ST COV & G PROVID MAN OP 4 4GIVNES

DAY ATONEMENT=(HOW DUN,2NEVR SEEM 4GIVN)

VS 9=PT THIS OUT

VS 11=THRU HIM MAN CUD B 4GIVN & HAV CLEAR CONSCIENC

JS HI PR GRTR SANC MINSTR IN

OLD TAB DESIGN BY G & PUT 2GETHR BY MAN & SERV PURP

BUT G WANT PEO HAV MOR PERF TAB IN WH/CUD DWEL W/HIM

REQUIR NO HUMN HANDS,BCUZ G MADE IT & HAS FULFIL 2ND COV
THRU JS XP

JS VS PRIESTS & HI PRIEST:

PRIESTS GO IN HOLY PLACE,BHALF SELVS & PEO

HI PR IN2 MOS HOLY PLAC/HOLY OF HOLY BHALF SELF & PEO

JS WENT IN2MOS HOLY PLAC DIRECTLY & HAS TAKN ALL PEO W/HIM &
SO MANK CAN STAN B4 ALM G

VEIL RENT IN 2 AT TIM HIS DETH,& REVEAL 4ALL MANK 2C WAT BRIN

SANC BIN OPN & MANK CANB PART OF NU SANC

JS MINSTR HERE,NOT MADE HUMN HANDS & THIS HVN

IF WE BLIEVRS ALREDY HAV PART THAT LUV & ONLY LAK TH/DETH 2THIS

LIF 2B PRESEN THAT TAB W/HIM

VSS 12-14=WRITER SHAR W/USCP TWEEN SACS OF OLD COV & OF JS NU COV

BLUD BROT ARK OF COV & SPRINKL ON MERCY SEAT

IN ARK: MANNA=JS SAY BRED OF LIF & THRU HIM SP SATISFYD

ARON'S ROD THAT BUD=SYMB AUTH HI PR & WAT G WUD DO 4PEO LATE

JS HI PR STUD TWEEN G/MAN & OFFR ONLY SAC SUF 4ALL MANK

HE SED & I IF I B LIFT UP WIL DRAW ALL MEN UN2 MYSELF

TABS OF STONE=TH/LAW & JS SED=THINK NOT I AM CUM 2DESTROY TH

LAW OR TH/PROPHS,I AM CUM NOT 2DESTROY BUT 2FULFILL

CP THEN MADE TWEEN BLUD BULLS/GOATS 2BLUD JS XP

BLUD ANIMALS NO PURCHAS COMPL FUL PARDN 4SIN,ONLY TEMP 4GIVNES

JS MAD ONE/ONLY SAC & DID THRU POWR G'S H SP=THIS ONE TIME

& ONE TIME ONLY & GRANT 4GIVANY & ALL WHO CLAIM IT

(ILUS EVANG & YNG MAN=WAT MUS I DO 2B SAYD)

THIS WAT PEO DO WEN CUM 2XP,SEEK WORKS

NO MOR I WISH,I HOPE BUT KNO IT=JN 5:13=KNO IT & NEVR 4GET IT

G'S JUSTIC SATISFYD THRU DETH JS XP

(ILUS FATHER & 7YR OLD BOY LUV 4HIM)

EA US CUD STAN B4 G SUMTIM & WONDR BOUT 4GIVNES,& MAY CRY OUT:

FATHER,DO U LUV ME EVN WEN I'M BAD? & ANSR CUM BAK,YES,I LUV U

LUV WAT I DID THRU SON JS XP: & WIPE TEARS SAY=YOU'RE BES FATHR

WHOL WORL, HIS JUSTIC SATISFYD,BUT COS LIFBLUD SON 2DO IT

THAT IS PROPLIATIN,TH/APEASME/COVERING DEMAN 4SIN

THAT IS LUV COMPLY/FULY GIVN IN BLUD

Luther Wright, Hermann Rongg, Judge Yankwich

Luther Wright & Hermann Rongg appeared B4 Federal Judge Leon R. Yankwich, ea claiming ownership of a patent. The judge attempted to moderate the dispute by declaring, "Well, one of you must be wrong." "It's right," declared Rongg, "I'm Rongg and I'm right." Then Wright interrupted: "He's wrong, your honor, I'm right and Rongg is wrong." But largely on the strength of a letter Wright wrote Rongg, Judge Yankwich at length terminated the Wright-Rongg dispute by ruling: "Paradoxical though it may appear in this case, Wright is wrong and Rongg is right; and I so enter judgement."

(Ilus evang. & yng man-wat must I do 2B saved?)

(Ilus pr Grant Swank & 7yr old son)

Prayer: Dear Lord, thank You for my boy. You know how much I love him. He means the world to me. Thank you for giving him to us. May he always serve You. Now we thank You for this night's sleep. Be near us all. And may tomorrow be a good day. In Jesus' name Amen.

Daddy, do you love me even when I'm bad?

Yes, I always love you.

Your're the best Daddy in the world.

"Justice Satisfied"

Scrip: Hebrews 9:11-15

I sur we hav all Bliev rt is rt & wrong is wrong but that no always case pruv cort Calif.

(Ilus case of Wright/Rongg B4 Judg Yankwich fed Juge)

All this go pruv U cantB rt evn if ur name is Wright Bt ther 1 case 4evr determ rt & in that case Justic has bin Satisfied;ther no furthr need 4apeal Bouz B4 this judg rt will nevr B wrong,nor wrong evr B rt.

Judg of Univers,All mity G so decreed and ther no erthly cort can evr ovrrule His Divine Decisins Las wk:shar ingreds of Tab G had dun 4 peop of 1st Cov draw conclusin altho G provid man op 2hav 4givnes it no do so completly

W/D Atonmen H Fr offr sac 4 self & peop & this ritul dun lnce ea yr

But folo this quests stil arise,Was I 4givn;R sins takn away? 4givn completly? & nex yr same thing

Yr aftr yr this hap & Heb. 9:9=READ

ther alway nag conscienc un4givn sins/sin,but then G brot bout perf solutin 2sin prob in Js Xp

man cud hav 4givnes & hav clear conscience as wel

vs 11-Js hvnly hi pr & hav grtr sanc in wh 2minstr Old Tab design by G,put 2gethr by men

that Tab serv purp then & ther,but G desir 4 all peo mor perf Tab in wh/cud dwel w/Him

This Tab requir no humn hand & nu sanc is in hvn G made it & it ther G want His peo find fulfil 2nd Cov

givn thru Xp

Lik erthly Hi Fr Js came shar gud thing of G

Fr went in2 H Fl by selvs w/o peo on Bhalf peo

Y Fr went in2 Mos H Fl by self w/o peo,Bhalf peo

But Js came & tuk all mank direc in2 Mos H Bface B4 G

Veil rent twain exac momen Js dy reveal 1st time Bhir

Sanc bin reveal 4-1st time & all men cudB part of

Js Xp minstr nu sanc wh/hvn no made humn hands

If Blievr we R alredy part that luv & only lak deth

2this lif 2B present in Tab w/Him

vss 12-14=cp tween sacs O Cov & sac Js Himself=expl

Blud brot B4 M seat & sprinkl & insid Ark R sac thing

Manna=Js sed-I AM BRED OF LIF & thru flesh R sp satis

our hngr ovr & we satisfy thru Him

Aaron Rod Bud=symb1 Hi Fr & Js Hi Fr stud tween G &

man & offr only complet sac sufficient 4 mank

Js sed=& I,if I B lift up wil draw all men 2 Myself.

He did thru deth on cros

Tablets Stone=Js only 1 cud complet fulfil law

Js sed=Think not I cum 2 destroy law or prophis,I cum

not to destroy, but to fulfil

So cp is made tween blud bulls/goats to Blud Js 2/
blud animl cud no purchas compl/ful pardn 4sin
it only temp 4givnes
Js made 1 & only compl sac & did thru powr G's H Sp
This 1 time sac,nevr 2B repeat agin & giv 4givnes
4 all time,2 any & all who claim it
(I's Evangelist & yng man,wat mus do 2B sav?)
Evangelist then abl 2lead yng man 2 Xp,but many peop
vu salvatin lik this=ther must B mor & so they work
But ther only 1 thing,evr will satisfy G's demand 4
Justic & that is only Blud of Xp
Wen sinnr cum 2 G thru that Blud,G says sinnr is
covr w/Blud lik Mercy Seat
Js Blud covrs sinnrs & sins past/present/futur covr
It is no mor=I wish,I hope;insted=I KNOW
READ=1 Jn 5:13=Explain
shud undrline=KNOW,& memrize vs,& wen doubt creep
in & Bliev mus do sumthin 4 riteus nes,repeat=I KNOW
It is His Blud & His Blud alon giv eternal lif
G's Justic Satisfy w/deth Js Xp
(Ilus preachr & 7yr old son & luv for him)
Ea us stud B4 G sumtim othr & wondr bout His 4givnes
may litrly cry out=F,do U luv me evn wen I'm bad?
anser cum bak=Yes,I always luv U. Ik wat I did 4U
thru My Son Js
& as we stan in awe & wipe tears from eyes,we can
only reply,You're the best Father in the world
His Justic bin satisfy,but cost very lifblud His Son
to do it.
That is PROPITIATION,th apeasment,or covring demand
for our sin
at is luv completly & ful,givn in Blud

"Justice Satisfied"

Scripture: Hebrews 9:11-15

I'm sure that we have always believed that right is right and wrong is wrong. But that is not always the case as was proved in court in California in a case tried before Judge Yankowich.

(Illustration of this trial)

Luther Wright and Hermann Rongg appeared before Federal Judge Leon R. Yankowich, each claiming ownership of a patent. The judge attempted to moderate the dispute declaring, "Well, one of you must be wrong."

"That's right," declared Rongg, "I'm Rongg, and I'm right."

Then Wright interrupted: "He's wrong, your honor, I'm right and Rongg is wrong."

But largely on the strength of a letter Wright wrote Rongg, Judge Yankowich at length terminated the Wright-Rongg dispute by ruling:

"Paradoxical though it may appear in this case Wright is wrong and Rongg is right, and I so enter judgement."

All of this goes to prove that you can't be right even if your name is Wright. But there is one case that has forever been determined right and in that case, Justice has been Satisfied. There is no further need for appeals and new trials because before this Judge, Right will never be wrong, nor will Wrong ever be right. The Judge of the universe, Almighty God has so decreed and there isn't an earthly court which can overrule His divine decisions.

Briefly last week, we shared the ingredients to be found in the earthly Tabernacle as a reminder of what God had done for His people in the First Covenant. We had drawn the conclusion that although God had provided for man the opportunity to have forgiveness it didn't do so completely. With the Day of Atonement, the high priest offered a sacrifice for his sins and his family and then offered a sacrifice for the people. This ritual was to grant the forgiveness of sins and was done once each year. But following that special service and day, there was always that haunting, questioning concerning that forgiveness. The question always arose, "Was I forgiven? Are my sins taken away? Am I forgiven completely?" And then the next year rolled around and the same ritual was performed and the same questioning arose. Year after year this took place and the author of Hebrews tells us in the 9th verse of this 9th chapter, "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience."

There was always that nagging conscience of unforgiven sin and sins.

But then God brought about the perfect solution to the sin problem in the perfect person of Jesus Christ. It is through Him that man could not only know complete forgiveness, but have a clear conscience as well.

So it is that the writer of Hebrews begins to tell us in our Scripture, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building."

Jesus is the heavenly High Priest and has a greater sanctuary in which to minister. The old Tabernacle was designed by God and put together by men. That Tabernacle served its purpose there and then. But God desired for all people a more perfect Tabernacle in which they could dwell with Him. This Tabernacle required no human hands to make and that new sanctuary is in heaven. God made it and it is there that God wants His people to find the fulfillment of that Second Covenant given through Christ. Like the earthly High Priest Jesus came to share the good things of God. The priests went into the Holy Place by themselves on behalf of the people; the High Priest went into the Most Holy Place by himself on behalf of the people. But Jesus came and He has taken all people directly into the Most Holy Place with Himself to stand before Almighty God. The veil was rent in twain at the exact moment of His death, revealing for the first time what was behind that thick curtain. The sanctuary has been opened and revealed for all mankind to see and be a part of. Jesus Christ ministers in that new sanctuary, the new Tabernacle not made with human hands, which is heaven. And if we are believers, we are already a part of that love and only lack the death to this life to be present in that Tabernacle with Him.

Then the writer of Hebrews shares with us the comparison between the sacrifices of the Old Covenant and the sacrifice of Jesus Himself in verses 12-14. (read these verses and explain). The blood was brought before the Ark of the Covenant and sprinkled on the Mercy Seat. Inside of that Ark were the sacred things of the covenant. First there was the manna in a jar. Jesus can be compared to this in the sense that He said of Himself, "I am the bread of life." No matter how much of this manna the people ate, they always got hungry again. But Jesus said that anyone who ate His flesh would never hunger again. It is through the partaking of Christ's flesh that we are finally spiritually satisfied. Our hunger is over and we are filled through and by Him.

Aaron's rod that budded was a symbol of his authority as High Priest. It was a role that was given to only one man from all of the people of Israel. The rod carried in the Ark was symbolic of what God would do for His people at a later time. And so we see that Jesus is the High Priest who stood between God and man and offered the only sacrifice sufficient for all mankind. Jesus said, "And I, if I be lifted up will draw all men to Myself." He did this through His death on the cross.

The third item in the Ark was the tablets of stone on which God wrote the Ten Commandments. God sent the Law but Jesus was the only One who could completely fulfill that law. He said, ~~"I have not come to abolish the law"~~ "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill."

So the comparison is made between the blood of bulls and goats, to the blood of Jesus Christ. The blood of animals could not purchase complete and full pardon for sin. It was only a temporary forgiveness. But Jesus made the one and only sacrifice and He did this through the power of God's Holy Spirit. This one time sacrifice, never to be repeated again, gives forgiveness for all time to any and all who claim it.

(Illustration of evangelist and young man wanting to know what must be done)

There is an old story of an evangelist who went from town to town holding meetings. In this one town the last service had been held and he was busy taking down the large tent. A young man rushed up to him and asked, "What can I do to be saved?" The evangelist simply replied, "It's too late, I'm sorry." "Oh no," the young man answered, "You mean it's too late because the services are over?" "No, I mean it is too late because it's already been done. Everything necessary for your salvation has been done."

The evangelist then was able to lead that man to salvation through Christ. And this is the way many people view salvation through Christ. They make a commitment ~~of themselves~~ to Him, accept His forgiveness and then begin to find ~~things to do~~ works they feel they must do to stay in His grace. But there is only one thing that has ever, or ever will satisfy God's demand for Justice. That is simply and only the Blood of Christ. When a sinner comes to God through that Blood, God says that sinner is "covered" with that blood. All of his sins past, present and future are under the blood. Just as the blood on the Mercy Seat covered the sins of the people, so it is completely covering the sins of any and all who come to God through Jesus Christ. No more, "I wish," or "I hope." It is now, ~~for~~ The Apostle John spells this out in his first letter, the 5th chapter the 13th verse. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

You should underline the word "Know." You should memorize that verse and when you feel yourself slipping back to works righteousness, believing that you just have to do something to win God's favor, repeat it to yourself. It says that you have eternal life because you believe on the Lord Jesus Christ. And it is His blood and ~~His~~ His blood alone that gives us eternal life. God's Justice is Satisfied through the death of Jesus Christ.

(Illustration of father & 7 year old boy and his love for him)

A minister named Grant Shank tells of having a difficult situation arise between himself and his 7 year-old son. He said he wasn't seeing eye-to-eye with him and when it came bedtime he went to his room to pray with him as he always did. The little fellow got into his pajamas, crawled under the cover, and ~~his Dad started to pray with him~~. The father sat looking at his son who was turned partially away from him. He knew he had done wrong and he knew that probably his Dad was going to say more about the subject. The Dad wrestled with the thought of making the prayer a mini-sermon or lecture and the boy seemed to be waiting to see if that's what happened. He turned part way toward his Dad and when he looked up at his Dad with his big brown eyes, the Dad wilted. The boy asked, "Will there be mercy in the court?" The Dad closed his eyes and started to pray.

His prayer was: "D^{ad} al Lord, thank You for my boy. You know how much I love him. He means the world to me. Thank you for giving him to us. May he always serve You. Now we thank You for this night's sleep. Be near us all And may tomorrow be a good day. In Jesus' name, Amen.

He turned toward his Dad and hugged him tightly around the neck. He had his eyes closed and he asked, whispering in his ear, "Daddy, do you love me even when I'm bad?"

The Dad answered, "Yes, I always love you."

And with that the little boy said the most profound statements any father could ever wish to hear. ~~It's~~ It's not new, or novel. But it's the most powerful statement a child can utter. "You're the best daddy in the world."

Each of us have stood before God at sometime or other wondering about His forgiveness. We may have literally cried out, "Father, do you love me even when I'm bad?" And the answer comes back, "Yes, I always love you. Look what I did for you through My Son Jesus."

And as we stand in awe and wipe the tears from our eyes, we can only reply, "You're the best Father in the world."

His Justice had been Satisfied, but it cost the very lifeblood of His Son to do it. That is Propitiation, the appeasement or covering demanded for our Sin. That is love completely and full, given in blood.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor June 8, 1986
Mr. Dale Rice, Minister of Music

+ + + + +
ORDER OF WORSHIP 8:30 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Hymn No. 528 "God of Grace and God of Glory"
*Ascription
*Exhortation
*Confession (In Unison) Our Father, we seek your help.
We are powerless without you. We thank you for home
and family, but we know that even in this realm we
are not quite what we should be. We are cross at times
and we treat others of our families badly. We know
that we should be loving, but too often we are hateful.
Our list could go on and on, but you know what we are
and what we have done. So we earnestly pray that you
will forgive us, for we ask it in Jesus' name. Amen.
*Kyrie
*Assurance of Pardon
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!
Prayer
Offering
Offertory
*Doxology - page 382
Scripture: II Corinthians 5: 11-21
Sermon: "Nothing Lost, Everything Gained"
*Closing Hymn No. 547 "Revive Us Again"
*Benediction
*Closing Chimes
*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed
by Mrs. Emogene Massey in memory of her father.
Mr. & Mrs. Bill Pflugh will greet the congregation at
the door this morning.

Ushers for this mornings service are: Jean Pflugh,
Dutch Bowser, Jane Puharic, Linda Sheppeck.
Herb Shearer and Don Kingsley will be visiting the
hospital this week.

Attendance last Sunday services were: 124 with 10
visitors.

> Hospitalized: Mrs. Beryl Cook in BMH

MONDAY - 7:00 Constitution and By-Laws Committee
meeting

- Lay, Life and Work Committee meets at 7:00

WEDNESDAY - Budget and Finance Committee meeting 7:00

VBS - VBS will be here in a few weeks. I hope everyone
is ready. I know I am. Lets not forget to bring
the refreshment ingredients that you promised. We
do need lots of cookies for the Friday program and
if you have a few minutes today please let Helen
Riemer know. Lets all try to make our VBS a big
SUCCESS! ! ! ! ! *Marge Smiley*

> PICNIC IN THE PARK is coming up. Please mark your
calendar and join us for a day of worship, fun, and
fellowship. Service is at 11:00 a.m.

Congratulations to Lori Penrod on her graduation from
high school this year.

> VBS PRE-REGISTRATION will be held today during the
Sunday School classes and following the church
services today at the card table in the Sanctuary.

> ROOF PROJECT TO BEGIN on Monday. They will be doing
some set up work for a few days. However, there
is a possibility that the church services must be
held in Rohoboth Hall.

> We will be receiving new members on Sunday June 29

Community Bible Church - Sagamore, Pa. - September 12, 1993

Prelude
Greetings/Joys/Announcements/Prayer Requests

Bible Study September 26, after Church

Flowers For Grace Sabbath

Ascription

Call to Worship:

THE HEAVENS DECLARE THE GLORY OF GOD,
AND THE FIRMAMENT SHEWETH HIS HANDIWORK. PS 19:1

*Hymn 22)

*Offering/Prayer

*Doxology

Pastoral Prayer

Hymn 134

Scripture: 2 Corinthians 5:11-21

Sermon: "Nothing Lost, Everything Gained." St. Paul's
Butler, 6/8/86

*Hymn 374 1884

*Benediction

*Postlude

Young Girl Physical Problems

MURRAY

JEAN

Script: 2 Cor 5:11-21 - "Nothing Lost, Everything Gained"

(Ilus Louise Trakington - Beginning Again)

WAT WUD U DO OVR AGIN? & IF CHANC WUD REALY DO IT?

MOS PEO WUD LIK TO, BUT EVN W/NU FND INTENTS, PATH LEAS RESIS

WUD AGIN TAK PLAC OF FROM 2B DIF

BUT THER IS WAY START OVR, & BIBL TEL US THIS

N^O IF CANB ESTAB, & THAT NU LIF BILT ON YR AFTR YR, DAY BY DAY

NU 4BGIN NU LIF=REGENERATIN

& IN GRK MEAN JUS THAT=BGIN AGIN

ONLY 2PLACES NT WORD REGEN ACTULY USD

IN MT 19:28 js use in ref 2 HIS2nd COMING

P USE IN TITUS 3:5=READ

BUT ALSO USE BY JS WEN SPK NICODEMIS & SPK OF NECESTY OF B BORN

& THIS WAT REGENERATIN IS

IT TH/ACT OF ACPT JS XP AS SAV & THIS IS SP BIRTH OF INDIVID

JS TEL US GOSPL 1:12 BUT AS MANY AS RECEIVD HIM, 2THEMGAV HE POWR

2BCUM TH/SONS OF G, EVN 2THEM THAT BLIEV ON HIS NAM

(ILUS GEO WHITFIELD & PR=YE MUS B BORN AGIN)

P PR ALONG THEZ LINES AS READ VS 11=READ

P & OTHR APOS WER KNOW B G 4WAT PR & WER BCUM KNO 2PEO PR 2

NONE THEY PR 2WAS UNSUR OF WAT THEY WER SAY

NO PR BOUT SELVS OR ANYTH ELS, JUS XP

VS 14=P PR THIS ONLY

WAT JS DID ON CROS, SEIZD HIM, OR GRIPPD HIM & CUD NO PR OTHRWIS

EXAMPL MARTIN LUTHR & B4TRIBUNAL SAY=I CAN DO NO ELS, SO HELP ME

VS 14B-15=JS DYD 4ALL MANK & WAT P SAY IS WHY JS DYD GOD

ALL DED IN SIN B4 JS SAC, BUT THOZ CUM 2HIM HAV NU BIRTH=REGENRA

VS 17=THIS WAT HAFN WEN CUM 2XP

FIRST=NU CREATUR, LIF BIN CHANG 4ALL ETRNTY THRU 4GIVNES

(ILUS WOMN SAY NOT BORN AGIN)

THIS ERCNEOUS BLIEF OFTN TAUT=NOT ALL HEAR BELLS/SUPERNATURL

SECOND=P SAY OLD THING PAS AWAY=EXPL OLD LIF LOSE GLAMOR

3RD TRUCK DRIVR & CHANG JS MADE HIS LIF)

JS MAKES US WANT PUT AWAY OLD WORDLY LIF & LIV AS HE TAUT

THIRD=P SAY ALL THINGS BCUM NU

IN 2COR 2:14=WORD IS TRIUMPH & MEANS VICTORY

WORD CUMS FR/VICTORY PARAD ROMANSSTAGED

GENERALS WER FIRST, THEN SPOILS OF WAR, THEZ WER ALSO CAPTHD FOR

TRIUMPH CAM 2MEANA DISPLAY OF VICTORY

SO P SAY, CROS SYMBOL OF DEFEAT, HAS BCUM INSTRUMNT OF VICTORY

FOR ALL WHO KNO JS AS LORD

THIS WAT REGENERATIN ALL ABOUT

VS 17=READ

Louisa Tarkington writes:

I WISH THER WAS SUM WONDRFUL PLACE
CALLED THE LAND OF BEGINNING AGAIN
WHER ALL OUR MISTAKES AND ALL OUR HARTACHES;
AND ALL OUR POOR, SELFISH GRIEF
COULD BE DROPPED LIKE A SHABBY OLD COAT
AT THE DOOR
AND NEVER PUT ON AGAIN.

PALIN = AGAIN
GENESIA = BIRTH ORIGIN BEGIN

* (Ilus George Whitefield impersonate by tavern boy,
& Georg preach=Ye MusB Born Again)

(Ilus woman,preachr fals impresin,& she no Born agin)

(Ilus Truk drivr & chang sinc acpt Js)

2 Cor 2:14

TRIUMPH=THREE-AM-BY-00-0=2conqur,giv vctry

*Drinking club & yng boy waiter mimick;ask impersonat
Geo. Whitefield,refus & then did so
I SPK TH TRUTH IN XP: I LY NOT: EXCPET U REPENT U WIL
ALL B DAMNED

Club brok up,nevr met again

Geo & strong voic,& anser=Bcuz Ye MusB Born Again

"Nothing Lost, Everything Gained"

Scripture: 2 Cor. 5:11-21

(Poem by Louisa Tarkington)

Wat wud U lik 2do ovr agin? & if U had chanc wud U do
it difrently? Really?

Mos peo wud lik 2do sumth ovr agin,or hav op startovr
P t evn w/nd fnd intentins,path leas resis wud agin
1 plac prom of nu comitment

But ther way 2-ster ovr agin & Bibl bel us of this

Ther is prom all things can Bcum nu,that nu lif canB
est,& that nu lif canB bilt upon yr after yr,day by da;
Name 4 nu Bgin is=REGENERATION

Gr word=PALIN GENESIA

PALIN=means agin:GENESIA=means,bith,origin,Bgining

Ther only 2places wher word fnd NT

Mt 19:28=Js use in ref 2 2nd cuming in judgment

F use in Titus 3:5=READ

It root this sam Gr word Js use Jn 3 spk Nicodemus

He spk of necessty 2B Born Agin & this wat Regen is

It not Justif, Sanctif,or anythin else;it act,of accept

Js Xp as L & Sav & this is sp birth of individ

Jn writ bout this tel us Jn 1:12=READ

(Ilus G Whitefield & Ye MusB Born Agin)

F was preach long thez lines in Scrip this morn

vs11=othr word,P preach Xp Bcuz want men 2B sav wrathG

vs 11b=P & othr Apos wer kno by G 4wat preach & wer

Bcum kno 2 peop preach 2

Therwasnt persn w/in earshot them didnt kno clearly

& precisly wat they wer preach bout

Didnt preach bout selvs & wat grt preachr they wer

Only had lmesag,that mesag was such cudnt pr anythin
els=vs 14a

It Js did on cros so real,so powrful 2-P he sez,

that luv seiz,grab him so cud do no els

(Ilus M Luthr & I can do no els,so help me God)

G grip hart & soul so strongly cud do nothin els & lik

Paul,Luthr constrain,grab by luv Xp & preach Him only

Any preachr worth salt shudE also,& any layman also

vs 14b-15=Js dy 4all mank;E4 dy all men in sin

but He dy,ros agin,so thoz cum Him & had Nu Birth,or

REGEN no longer liv worly lif,but wer abl liv Sp lif

That wat P say 14-15vs

vs 17=Bcuz this Regen P write bout sevrl elements tak

plac in lif persn exper Nu Birth,or REGEN.

1st=ther fact he is nu creatur;P stat 4anyl cum 2 Xp

in that momen surendr,ther is that thrill of kno 4all

eternty U Blong 2Him & Ur lif bin chang thru 4gives

(Ilus woman & I'M no born agin,Bcuz preachr fals idea)

this eroneous Blief oftn taut

Bcuz she no hear bells,C lites,etc mistak no Born Agin

Not evrl cum 2 Xp has suprnaturl exper 2/
Many time it awarnes 4-1st time in lif ther calm,
peac wh canno B describ, & this wat P say=Nu creatur
2nd=old things pas away, persn trus Xp cum awarnes he
duznt enjoy all th old things
ther desir giv up old haunts, old ways; things lnce
r worldly & apeal, no longr do
Old lif sudnly isnt as glamorus as lnce was
(Ilus truk drivr & no thro gravl at tailgater)
Js maks us want put away ol worldly lif & liv way taut
3rd=All things Bcum Nu=strang thing ~~xxxx~~ bout this
statment fnd by anyl exper=REGEN, or Nu Birth is that
lot things wer lk at w/disdain, now sudnly R apealing
a persn this situ tak nu lk at Ch & no longr apear
2B boring
lks at read W of G in a nu lite
its no longr ancient bk wh canno B undrstud,
insted, it buk w/meaning of lif
& wher that persn lnce may hav faint at thot mentin
Js or G in conversatin, now find self talk freely of
thez things, wh R spiritul
It simply case of=Nothin Lost, Evrthin Gained
P use nothr portin this lett'r 2 sum this up morc complet
2 Cor 2:14=Word is TRIUMPH & in Gr=THREE-AM-BY-OO-O
means=2 conquer, 2 giv victry
word has orgin in hymn sung 2 Gr god Bacchus & hand
dwn 2 Datin wher usag had 2do w/conqur Romns & victry
parade
Wen Romn Gen return in triumph, sucesful campaign,
held parad in 2 tw
Ehin genls wer march/parad spoils of war
captured foes wer forc march dwn st & 2B part victry
rch
Sweet spic/incens spred rnd in procesin 2mak sweet
odor of victry
So word=TRIUMPH cam 2mean public display of victry
Basicly wat P say here & in all writings is that Cross
th seeming place of defeat has Bcum instrumen of ult
triumph 4all who kno Js Xp as Lord
This wat REGEN all bout
THER4 IF ANY MAN B IN XP, HE IS A NU CREATUR: OL THINGS
R PASSED AWAY: BHOL, ALL THINGS R BCU M NU

"Nothing Lost, Everything Gained"

Scripture: 2 Corinthians 5:11-21

Louisa Tarkington wrote:

I wish there was some wonderful place
Called the Land of Beginning
Again,
Where all our mistakes and all our heartaches
heartaches
And all our poor selfish grief
Could be dropped like a shabby old coat
coat
At the door
And never put on again.

What would you like to do over again? And if you had the chance, would you really do it differently? Most people would like to do something over again, or have the opportunity of starting over. But even with new found intentions, the path of least resistance would again replace the promise of a new commitment. But there is a way to start over again and the Bible tells us of this. There is the promise that all things can become new, that a new life can be established and that new life can be built upon year after year, day by day. The name for the beginning ~~of~~ of this new life is "Regeneration". The Greek word for Regeneration is "PALINGENESIA" which is actually two words combined. "PALIN" means "again." And "GENESIA" means, "birth, origin, beginning." There are only two places in the New Testament where the actual word is found surprisingly. One is found in Matthew 24:28 Jesus uses it in reference to His second coming in judgement. Paul uses it in his letter to Titus chapter 3:5. Paul writes, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit."

It is a root of this same Greek word that ~~Jesus~~ is used by Jesus in the 3rd chapter of John where He has a conversation with Nicodemus. In that chapter He speaks of ~~expressing the necessity~~ the necessity of a person being "Born Again." This is what "Regeneration" is. It is not Justification, nor Sanctification, nor anything else. It is the act of accepting Jesus Christ as Lord and Saviour and this is the Spiritual birth of the individual. John writing about this tells us in chapter 1:12, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

(Illustration George Whitefield and preaching "Ye must be born again")

George Whitefield was a noted English preacher of the 18th century. He came to the United States on quite a few occasions and preached throughout New England and Virginia. There was a drinking club that had as its waiter a boy who was gifted at mimicing people. One day the members asked him to imitate George Whitefield. At first the boy refused because Whitefield was a man of God. But the men persisted and the boy stood up and impersonating Whitefield said: "I speak the truth in Christ; I lie not; except you repent you will all be damned."

That short sermon broke up the club and it never met again. That was the

very strong influence which George Whitefield was able to convey to his hearers. He was said to have had such a strong voice ~~ix~~ he could be heard a mile away. But his one basic theme that he preached and repeated over and over again was, "Ye must be born again." One day a man asked him why he insisted on preaching this same theme over and over again. He asked, "Why do you always preach, 'Ye must be born again?'" George Whitefield ~~xix~~ simply replied, "Because, ye must be born again."

Paul was preaching along these lines in the Scripture we are looking at this morning. He said to the Corinthians in verse 11, "Knowing therefore ~~the~~ ~~ter-~~ ~~ror~~ of the Lord, we persuade men."

In other words Paul preached Christ because he wanted men to be saved from the wrath of God.

"But we are made manifest to God ~~I~~ and I trust also are made manifest in your consciences."

Paul and the other Apostles were known by God for what they ~~preached~~ and were becoming known to the people they preached to. There wasn't a person within earshot of them who didn't know clearly and precisely what they were preaching about. They didn't preach about themselves and what great preachers they were. They only had one message and that message was such that they couldn't preach anything else. Paul writes in verse 14, "For the love of Christ constraineth us."

What Jesus had done on the cross was so real and so powerful to Paul that he says ~~he~~ that love "seized him," or "grasped him," so that he couldn't do anything else. Martin Luther standing before the tribunal the Pope had arranged was asked to take back what he had said and done, to recant. He answered, "I can do no else, so help me God." God had gripped his heart and soul so strongly that he could do nothing else than preach Christ. Like Paul, Luther was constrained by that love of Christ and so should any preacher worth his salt. And so should any layman as well.

Then Paul states the true purpose for the death of Jesus and says: "Because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and arose again." 14b-15.

Jesus died for all mankind. Before He died all men were dead in sin, but He died and rose again so that those who came to Him and had the New Birth, ~~whenever they were~~ or what we call "Regeneration" no longer lived the worldly life, but now were able to live the spiritual life. That is what Paul is saying here in ~~this~~ the 14th and 15th verses. And because of this "Regeneration" Paul writes, "Therefore if any man be in Christ, he is a new creature: old things are passed away, all things are become new."

Paul is stating several elements that take place in a person who has experienced the New Birth, or Regeneration.

First, there is the fact that he is a new creature. Paul is stating that for anyone who comes to Christ in that moment of surrender, there is that

thrill of knowing that for all eternity you belong to Him and your life has been changed through His forgiveness of you.

(Illustration of woman and "I'm not born again" and her mistake concerning)
This past week I was talking to a woman who had been to several churches and had been visited by one of the ministers of one of those churches. She told how he had described to her what being "born again" means. The idea he conveyed was that it is something like wearing a halo all the time and living an exemplary life.

And you see, this is the erroneous belief that is often taught. Because she didn't hear bells, or see glorious lights flashing she mistakenly believed she was not "Born again." But not everyone who comes to Christ has a supernatural experience. Many times it is the awareness that for the first time in life there is a calm, a peace which cannot be described. This is what Paul is saying about being "a new creature."

Then Paul says ~~the person is~~ that for the "born again" person, "Old things are passed away." The person who has trusted Christ comes to the awareness that he doesn't enjoy all of the old things. There is the desire to give up the old haunts and the old ways. Things that once were worldly and appealed to him no longer do. The old life suddenly isn't as glamorous as it once was.

(Illustration of truck driver and change Jesus made in his life)

A tractor-trailer truck driver was asked ~~what~~ to state specifically what change was wrought in his life through Jesus Christ. After thinking for a moment he said, "Well, when I find someone tailgating my truck, I no longer drive on the shoulder of the road to kick gravel on him."

Jesus makes us want to put away the old worldly life and live the ~~new life~~ way He has taught.

Then Paul adds one more element by ~~saying~~ saying, "All things are become new." The strange thing about this statement that is found by anyone experiencing "Regeneration" or the New Birth is that a lot of things that were looked at with disdain, suddenly are appealing. A person in this situation takes a new look at the church and it no longer appears to be a big bore. He looks at the reading of God's Word in a new light. It's no longer an ancient book which cannot be understood, but instead, a book with the meaning of life. And where once that person may have once fainted away at the thought of ~~xxxx~~ mentioning God or Jesus Christ in a conversation now finds himself talking freely of things spiritual. It is simply a case of "Nothin Lost, Everything Gained."

Paul uses a word in another portion of this letter to the Corinthians which perhaps sums this up more completely. In 2nd Corinthians 2:14 we read,
"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place."

The word is "TRIUMPH." In Greek it is "THREE-AM-BY-OO-O and it means, "to conquer, to give victory."

The word has its origin in a hymn sung to the Greek god Bacchus and was handed down to the Latin where its usage had to do with conquering Romans and their victory parade. When the Roman generals returned from their successful campaigns they held a parade into town. Behind the generals were marched and paraded the spoils of war. The captured foes were forced to march down the street and be a part of this victory march. Sweet spices and incense was a part of this procession to bring forth a sweet odor. So the word "Triumph" came to mean a public display of victory. So basically what Paul says here and in all of his writings is that the Cross, the seeming place of defeat, has become the instrument of ultimate triumph for all who know Jesus Christ as Lord. This is what "REgeneration" is all about. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor June 15, 1986
Mr. Dale Rice, Minister of Music
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests

*Hymn No. 411 "Am I a Soldier of the Cross?"

*Ascription

*Exhortation

*Confession (In Unison) O God, who hast brought us
into this fellowship with one another through Thy
Son Jesus Christ: let us be one in thought and mind
and spirit. Help us to strive not to be individuals
but to be a group of fellow believers. Forgive us
in our weakness of turning from thee. Give us
strength as we need it in our times of turmoil and
frustration. Help us to live in the world, but not
to be completely wrapped up in all of it. Make
our wills obedient to thine, for we ask it all in
Jesus' name. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name
forever.

*Gloria Patri - page 142

Hymn No. 416 "Pass Me Not, O Gentle Savior"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer
Offering
Offertory

*Doxology - page 382

Scripture: Ephesians 2: 1-10

Sermon: "Transferred Ownership"

*Closing Hymn No. 263 "There Is a Fountain Filled
with Blood"

*Benediction

*Closing Chimes

*Postlude

The beautiful flowers on the altar have been placed by
Tracey Smiley in memory of her dad William, and Uncle
Henry Schildroth.

Mrs. Betty Tressler will greet the congregation at the
door this morning.

Ushers for today are Rob Vinroe, Kevin Snyder, Bob Dellen,
and Randy Dellen.

Bill Pflugh and Howard Jaillet will be visiting the
hospital this week.

Attendance for last Sunday's services was 123 with 10
visitors.

>Hospitalized: Mrs. Beryl Cook

Mrs. King

FRIDAY - BFBC in Rehoboth Hall

>CHURCH SERVICE AND PICNIC IN THE PARK will be held next
Sunday. Service will be at 11:00 a.m. followed by an
afternoon of games, fun and fellowship. Bring a big
tureen, table service and a friend. We have organized
games for all ages. Meat, dessert and beverage will
be provided. Plan to come and have a good time!

CONGRATULATIONS goes out to Rick Vinroe for his recent
graduation from Slippery Rock University.

VACATION BIBLE SCHOOL begins on June 23 through June 27.
Opening begins at 6:30 in Rehoboth Hall. Things are
looking good and we hope to have a big success. For
those who have offered to make cookies, remember to
have them in here for Friday evening.

>Pre-Registration for VBS this morning after church

Community Bible Church - Sagamore, Pa. - June 27, 1993

Prelude

Meetings/Joys/Announcements/Prayer Requests

July 4, Steve Gilliland will preach,
July 11, Pat Wolfe will preach

Ascription

Call to Worship:

NO MAN IS JUSTIFIED BY THE LAW IN THE SIGHT OF GOD,
IT IS EVIDENT: FOR THE JUST SHALL LIVE BY FAITH.
AND THE LAW IS NOT OF FAITH: BUT THE MAN THAT DOETH
THEM SHALL LIVE IN THEM.
CHRIST HATH REDEEMED US FROM THE CURSE OF THE LAW,
BEING MADE A CURSE FOR US: FOR IT IS WRITTEN,
CURSED IS EVERYONE THAT HANGETH ON A TREE:
THAT THE BLESSING OF ABRAHAM MIGHT COME ON THE
GENTILES THROUGH JESUS CHRIST: THAT WE MIGHT RECEIVE
THE PROMISE OF THE SPIRIT THROUGH FAITH. GALATIANS 3:11-1

***Hymn**

Offering/Prayer

Doxology

Pastoral Prayer

Hymn

Scripture: Ephesians 2:1-10

Sermon: "Transferred Ownership" - St. Paul's 6/15/86

***Hymn**

*Benediction

*Postlude

SANDY
UNSPKEN - PEG
KEITH HEIKS BABY

Scrip: Eph 2:1-10; Sermon: "Transferred Ownership"

(ILUS SIR WINSTON CHURCHILL, LADY ASTOR ETC; CHURCHILL RESCUED)

THAT EXAMP REDEMP TION

R. APTIN=ACT OF PAY SUMTH OFF:BUY SUMTH BAK W/PRICE: 2 RESCUE:
2 SET FREE

VS 1=P TALK BOUT & TO TH/GENTILS WHO HAV CUM OUT WORL IN2 CHURCH
VSS 2-3=MAKS CP TWEEN 4MER LIVS & LIF NOW LIV

B4PERSN CUMS 2 XP HE IS CHILD OF DEVIL & JS CALL HIM TH/PRINC
OF THIS WORL. ANYONE LIV WORLDLY LIF CAUT UP IN SIN/TRESPASSI
(ILUS 79 YR OLD MAN JUNE 86 KIL DOTTR,GRNDCHILDNR)

(ILUS MURDERERS AWAIT EXECUTIN IN PA JUNE 86)

THIS WAT P TALK BOUT AS B CHILDNR OF DEVIL

VSS 4-7=THIS IN NUTSHEL WAT G DID 4MANK

HE TUK ANY PERSN WHO WUD ACPT JS XP AS ONE TAK SINS WORL
AWAY, & THAT PERSN CAUT DEPTH SIN G RAISES 2B HIS CHILD
SO BLIEVR,ACPTR OF JS XP IS "REDEEMED"

AN EXCHANG BIN MADE, A PRICE BIN PD & INVOLV LIFBLUD JS XP

VS 8=P SAYS STRICTLY BY G'S GRAC, HIS SPECIL GIFT

VS 9=THIS IMPORT PT OUT IT NOT OF WORKS=WE CANT ERN IT

U & I CAN ONLY B CALLD CHILD OF G BCUZ G'S GIFT SALV THRU JS

THAT WT REDEMP IS=IT RELEAS PERSN FR/BONDAG, ENSLAVEMEN SIN /DET

ILUS LAZ JN 1:43-44=EXPL THIS

LOOSE MEANS=UNBINDING, OR, SET FREE

LAZ DYD, BND IN GRACLOTH, & IN SIN, BND BY DETH BUT JS CAM AS

PRELUD 2WAT WUD DO FEW DAYS AHED, UNLOCSD HIM & SET HIM FREE

FREE FR/GRAC:FR/GRACLOTHS, FREE/FR/SIN

(ILUS EVANGELSIT & SING - I'VE BIN REDEEMED)

THAT IS TH/PT

3 DYD OVR 1900YRS AGO & MOS MANK DUZNT KNO IT OR ACKNOWLEDG IT

MAN BIN SET FREE BUT W/A PRICE

(EXAMPL TRADING STAMPS FEW YRS AGO)

INSTED B BND 2SATAN TH/G OF THIS WORL, HAV CHANC B BND 2 ALMITY

GOD FOR ALL ETRNTY

(ILUS SEQUEL WINSTON CHURCHILL & DR. FLEMING)

AS DRAMTIC AS STORY IS, IT PALES IN CP 2WAT JS XP DID 4US.

BUT TOO MANY LIVS NOT LIV AS THO TRANSACTIN EVR TUK PLAC

CP THIS 2PURCHAS A HOME, BUT AFTR CLOSSING PREVIUS OWNR MOV BAKIN

U WUD B ANGRY & UPSET OVR OWNRS NERV

BUT THIS WAT MANY BLIEVRS DO

ACPT G'S GIFT REDEMP TION, BCUM BLIEVRS THRU XP

THEN THER NO CHNG IN LIFSTYL, STIL DO WORLDLY THINGS & NO APEAR

OF B NEW PERSNS SHUDS

FOR TRU BLIEVR IT IS LIF OF TRANFERRD OWNERSHIP

G SHUD OWN US BODY, SOUL & SPIRIT BCUZ WE TRANFRD THIS OWBLDLY

LIF FR/SATAN OVR 2SPIRITUL LIF 2B LIVD THRU JS XP

"Transferred Ownership"
 Scripture: Ephesian 2:1-10
 (Illus Churchill-Lady Astor; his rescu fr drwn, famly
 gratitude toward gardner)
 This examp doc of Ch lk this wk=word/doc=REDEEMPTIN
 DEM=act of payoff, buy sumth bak, rescu, set free
 All thez defs aply 2 this doc of Ch
 vs 1-P talk bout 2 Gents hæv cum out of worl in2 Ch
 then mak comp 4mër livs & lif now liv & stat=vs 2-3
 here P striv stat P4 persn cum 2 Xp he chil of devil
 Js cal him=Princ of this worl=Jn 12:31
 P say anyl liv worlly lif caut sin/trespases
 (Ilus 79yr man, kil dottr, grandchildren, self Bcuz F's
 Day & mistake date)
 society blam age, senility, confus, but truth=man caut in
 grip of sin
 why F's Day so all fire inport? Bcuz he selfish ol
 man who sot 2get sumth 4 nothin, as tho worl/socety
 owe sumth Bcuz he="Father"
 he not only 1, C this all area lif: M's day/F's day
 giv many, many M's, F's atitud get handout; so duz lotry
 bingo, & all othr handouts
 we need get bak 2cal thez things wat they R=SIN
 (Ilus 2hooligans slate dy elec chair & sob-sistrs cum
 out of woodwork plead 4them; they no sho mercy)
 This wat P talk bout here, of B childrn of Dev & liv
 his way in this life
 vss 4-7=Here in nutshel wat G did 4 mank
 He taks any man who wud acpt Js as I who tak way sin
 of worl, that persn who caut in depth sins this worl
 & G has rais that persn up 2B His child
 So Bliev, acptr of Js Xp as I & Sav is REDEEMED
 Ther has bin exchang made; a pric bin pd; & involv th
 giv of lifblud of Js Xp
 P ad this by G's Grace, or specil gift=vs 8
 & why is this import?=vs 9
 No I can say=lk at me, wat I dun, in Chqout in worl,
 I've ern my salvatin from G"
 It duznt work that way, Thank God
 U & I can only B cal=childrn of G, Bcuz G's gift of
 salv thru Js Xp, that wat Redemp all bout
 complet idea Bhin Redemp is releas persn fr bondage
 (Ilus Laz in Jn 11:43-44=expl=LOOSE)
 Loose means=unbinding, setting free
 Laz had dy, bnd in gravclothes, but also sin/death
 Js came & as prelud 2wat wud do few short days on
 cross, unloose & set free
 Js free not only fr gravcloth, but sins, & brot life
 agin=altho Laz dy agin, no mor deth held penalty &
 sting=Laz bin releas 4ever

(Ilus evang sing=I've Bin Redeem & man redeem 2/
 4 1900 yrs. Not much mor than yr sinc kno it)
 & thats pt of it; Js dy ovr 1900 yr ago & mos mank duz-
 nt kno it or acknowledg it=man bin set free
 B. as always, Redemp has a price
 (examp trading stamps & redeem)
 This wat G did thru Js, He exchang His lif 4 nothr life
 So insted necesty liv worldly lif apart fr G, ea indiv
 has chanc exchang that lif 4 spirtul lif
 Insted B bnd 2 g this worl, Satan, evr persn has chanc
 2B bnd 2 Almity G eternly
 Ther sequel 2 Wins Churchill story:
 (Ilus Dr. Fleming & save Churchill twice)
 As dramatic as storyhis, it pales in signif wat Js did
 4 us.
 But many our livs no liv as tho this transactin evr
 tuk plac
 We can compar 2 purchas of hous:
 Supos 4instanc aftr clos & P4vU cud mov in, 4mër ownr
 mov bak in
 U wudB angry, upset ovr ownrs nerv
 But this exac wat Blievrs do
 They acpt G's gift of Redemp, they Bcum Blievrs in Xp
 But then ther no chang in lifestyles
 They stil do same worldly things & ther no appearanc
 of B nu persns shudB
 4 tru Bliev, th lif liv shudB 1 of Transferred Ownshij
 G shud own us body, soul, spirit Bcuz we hav transfer
 this worldly lif fr Satan, ovr 2 spirtul lif 2B liv
 & thru Js Xp.

(Ilus Churchill/Lady Astor: husbadn tea;wife I'd drink
Mr. C. You're drunk
Lady A. You're ugly. But 2moro I shall B sober
(Ilus Ch rescue from drwning)
(Ilus 79yr man & sin:F's day/M's Day & sumth 4 nothing
Lottry,Bingo,fraud welfare=SIN)
(Ilus 2hooligans & escap elec ch=mercy)
(Ilus Ev sing I've Bin Redeem & man redeem 1900 yrs,
but not much mor than yr sinc known it)
Dr. Fleming & Win. Ch: Rarely has one man owed his life
twice 2 th same rescuer.

"Transferred Ownership"

Scripture: Ephesians 2:1-10

(Illustrations of Winston Churchill)

Sir Winston Churchill was a man of quick wit. During his lifetime he and Lady Astor who served in the House of Commons, became great enemies. At one time Lady Astor remarked to Mr. Churchill, "Sir, if you were my husband I would serve you poisoned tea."

To which Mr. Churchill replied, "Madame, if you were my wife, I would drink it."

On another occasion Lady Astor got on the same elevator as Sir Winston, and discovered in short order that he had been celebrating a bit too much and had a bit too much to drink. Disgustedly she remarked, "Mr. Churchill, you are drunk."

To which Sir Winston replied, "Lady Astor, you are ugly." Then he added, "But tomorrow I will be sober."

When Winston Churchill was a boy his family took him with the rest of the family to the country for an outing. The children all went swimming in the pool. One of the boys began to drown. The son of a gardener on that estate jumped in and rescued the drowning boy. The family, grateful to the young man who had saved their son, asked the gardener what they could do to repay the youthful hero. The gardener told them his son wanted to go to college - "He wants to be a doctor," the gardener said. "We'll be glad to pay his way through," the family told him. The boy who was rescued from drowning was Winston Churchill, and his family was wealthy enough that they could underwrite the education of that young man to be a doctor.

This is an example of the doctrine of the church we are looking at this week.

The word and the doctrine is "REDEMPTION." Redemption is the act of paying something off, of buying something back with a price; it is to rescue, to set free. All of these definitions apply to this doctrine of the church.

In our Scripture this morning Paul begins by saying, "And you hath He quickened, who were dead in trespasses and sin."

Paul is talking about and to Gentiles who have come out of the world into the church. And then he makes a comparison between their former lives and the life they now have by stating, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Among whom also we had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." vss 2-3.

In these two verses Paul is stating that before a person comes to Christ he is a child of the devil. Jesus called Satan the "Prince of this world," in John 12:31. He is saying that anyone living the worldly life is caught up in sin and trespasses.

(Illustration of 79 year old man killing daughter, grandchildren)

Last Sunday a 79 year old man killed his daughter, and his grandchildren and himself because he mistakenly thought last Sunday was Father's Day and everyone forgot him.

Now society will blame this on old age, or senility, or confusion, or some other such thing. But the truth of the matter is that the man was caught in grip of sin. Why was Father's Day so all fired important to him? Because he was a selfish old man who sought to get something for nothing. As though

the world or society owed him something because he was a "father." But he isn't the only one. We see this in all areas of life. Mother's Day and Father's Day has given many, many mothers and fathers the attitude of getting a handout. So does the lottery, bingo, and all other handouts. We need to get back to calling these things what they are and that is "SIN." Also this past week two hooligans who went on a murder spree are slated to die in the electric chair of our fair state. But now that the time is at hand and ~~just~~ it appears the penalty for sin must be paid, all of the sob sisters are ~~erred~~ crawling out of the woodwork to plead for mercy to these two jerks who had no mercy on their victims. They didn't just murder them, two of them they tortured before killing them, and for this they deserve to live? This is what Paul is talking about here, of being children of the devil and living his way in this life.

But Paul says, "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us to sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." vs 4-7.

Here in a nutshell is what God did for mankind. He took any man who would accept Jesus Christ as the One who takes away the sin of the world, that person who is caught in the depths of sin and sins, and God has raised that person up to be His child. So the believer, the acceptor of Jesus Christ as Lord and Savior is Redeemed. There has been an exchange made; a price has been paid; and it all involved the giving of the lifeblood of Jesus Christ. Paul adds that this is strictly by God's Grace, or His special gift.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." vs 8.

lest

And why is this important? "Not of works ~~that~~ any man should boast." vs 9. No one can say "look at me, look what I've done, I've done this in the church and I've done that out in the world, I've earned my salvation from God."

It doesn't work that way, thank God. You and I can only be called the "children of God," because of God's gift of salvation through Jesus Christ. That's what Redemption is all about. The complete idea behind Redemption is the releasing of a person from bondage; from enslavement to sin and death.

An interesting incident of this concerns the resurrection of Lazarus by Jesus. In the 11th chapter of John we read all of the details leading up to the dramatic moment when Jesus finally stands in front of that tomb. And we read in the 43rd verse, "He cried with a loud voice, 'Lazarus, come forth.'" And in that expectant hush of all who are assembled, Lazarus walks out of that tomb. There must have been complete silence, perhaps even fear, because here was a dead man walking and that just isn't too common. In that silence

we read, "And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound with a napkin." vss 44a.

Lazarus was still all wound up in the cloths they wrapped the body in at burial. Those grave wrappings held him bound so that he was unable to walk or move completely. It is then that Jesus orders, "Loose him, and let him go." vs 44b.

The significance here is the word "Loose." It means "unbinding," or "setting free." Lazarus had died, bound not only in his graveclothes, but bound in sin, and bound by death. Jesus came and as a prelude to what He would do in a few short days on the cross, unloosed him and set him free. Jesus freed Lazarus not only of his graveclothes, but freed him of his sins and brought him back to life again. Although Lazarus would die at another time, no more did death hold its penalty and sting. Lazarus had been released forever.

(Illustration of evangelist singing, "I've Been Redeemed.")

An evangelist was traveling on a train and seated by himself started to sing, "I've Been Redeemed." Another man sitting nearby started to sing along with him. The evangelist asked him, "Have you been redeemed?" The man answered, "Indeed I have." "How long ago?", the evangelist asked. "About nineteen hundred years ago," the man answered. Thinking he was talking to some kind of nut, the evangelist asked, "Nineteen hundred years ago?" "Yes sir," he answered, "but it's not much more than a year since I've known it."

And that is the point. Jesus died for mankind over 1900 years ago and most of mankind doesn't either know it or acknowledge it. Man has been set free. But always, Redemption has a price. A few years ago savints stamps were all the rage. When you shopped in furntiure stores, food stores, drug stores, you received , green stamps, or yellow stamps and when you had a book full of stamps you could take that book to a redemption center and receive some sort of merchandise in exchange for the books of stamps. This is exactly what God did through Jesus. He exchanged His life for ~~xxx~~ another life. So now instead of the necessity of everyone having to live a worldly life apart from God, each individual has the chance to exchange that life for a spritual life. Instead of being bound to the god of this world, Satan, every person has the chance to be bound to Almighty God, eternally. There is a sequel to the story about Winston Churchill being saved from drowning which is rather interesting:

(Illustration of Dr. Fleming)

Shortly after Sir Winston Churchill attended the Teheran conference with Roosevelt and Stalin, he contracted pneumonia. The King of England ordered that the best doctor be found to save Sir Winston's life. A Dr. Fleming was brought to Churchill who was the discoverer of Penicillin, then being a new wonder drug. As a result of his treatment, Sir Winston recovered completely. That D. ~~Fai~~ Fleming was the same man who had saved Churchill's life as a boy by pulling him from the pool. Churchill said to Dr. Fleming, "Rarely owed his life twice to the same rescuer."

As dramatic as that story is, the fact ~~that~~ is it pales in comparison to what Jesus did for us. But many of our lives are not lived as though this transaction has ever taken place. We can compare it to purchasing a house. Suppose for instance, you bought a house and after the closing on the house but before you could move in, the previous owner changed his mind and moved back in. You would be angry and upset over that owner's nerve. But this is exactly what many believers do. They accept God's gift of Redemption, they become believers through Christ. But then there is no change in their lifestyles. They still do the same worldly things, and there is no appearance of being the new persons they should be. For the true believer, the life lived should be one of "Transferred Ownership." God should own us body, soul and spirit because we have transferred this worldly life from Satan, over to the spiritual life to be lived for and through Jesus Christ.

"CHURCH IN THE PARK June 22, 1986

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor

Mr. Dale Rice, Minister of Music

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

*Ascription

*Hymn No. 363 "To God Be The Glory"

To God be the glory - great things He hath done!
So loved He the world that He gave us His Son,
Who yielded His life an atonement for sin,
And opened the lifegate that all may go in.

O perfect redemption, the purchase of blood,
To every believer the promise of God;
The vilest offender who truly believes,
That moment from Jesus, a pardon receives.

Great things He hath taught us, great thing
He hath done,

And great our rejoicing through Jesus the Son;
But purer, and higher, and greater will be
Our wonder, our transport, when Jesus we see.

Chorus:

Praise the Lord, praise the Lord,
Let the earth hear his voice!
Praise the Lord, praise the Lord,
Let the people rejoice!
O come to the Father through Jesus the Son,
And give Him the glory, great things He hath done.

*Call to Worship: Pastor - Praise ye the Lord! Praise O
ye servants of the Lord, praise
the name of the Lord!

People - Blessed be the Name of the
Lord from this time forth and for
evermore.

All - From the rising of the sun unto the
going down of the same, the Lord's
name is to be praised.

*Invocation

Announcements, Joy, and Prayer Requests

Hymn No. 98 "Great is Thy Faithfulness"

Great is Thy faithfulness, O God my Father,
There is no shadow of turning with thee;
Thou changest not, Thy compassions, they fail not:
As Thou hast been Thou forever wilt be.

Summer and winter, and springtime and harvest,
Sun, moon, and stars in their courses above,
Join with all nature in manifold witness
To Thy great faithfulness, mercy and love.

Pardon for sin and a peace that endureth,
Thine own dear presence to cheer and to guide,
Strength for today and bright hope for tomorrow
Blessing all mine, with ten thousand beside!

Chorus:

Great is Thy faithfulness, Great is Thy faithfulness,
Morning by morning new mercies I see;
All I have needed Thy hand hath provided-
Great is Thy faithfulness, Lord unto me! Amen.

Morning Prayers

Offering

Offertory

*Doxology

Scripture: Mark 6: 30-31

Sermon: "Come Apart"

Prayer

*Hymn No. 92 "The Solid Rock"

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

When darkness veils His lovely face,
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the veil.

His oath, His covenant, His blood,
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay.

When He shall come with trumpet sound,
O may I then in Him be found;
Dressed in His righteousness alone,
Faultless to stand before the throne.

Chorus printed on the back.

"Come Apart"

Scripture: Mark 6:30-31
 Js empowr discip 2 heal sik, cast demns, & 2 preach
 sent out 2x2 2perf thez minstry & met immed suces
 G had ~~xxxxxx~~ permit 2use mirac powrs 4 His Glory
 eagr 2relat suces 2 Js, confront Him w/wat transpir
 & Mark record=vs 30=READ
 they relat wat siknes/diseas mirac heal; lepr cured;
 lame walk; blind C; deaf herd; demns cast out,
 relat messg givn they bin w/From Mesiah 4-3yrs,
 walk & work w/Him
 4 Js, this 3rd tour Gal & 3short yrs jam pak events
 wud hav drain any individ,
 no matr wher went peop clamr 4 Him & His attentin
 if suml wasnt seek heal 4self, it was 4 relativ/frend
 " " " ask expl Mosaic Law, nothr l ask how 2B
 part G's kingdm
 ther wer jus 2many peop who need help, so many things
 2B taut, & so litl time in wh 2do it all
 Js Bcum famus ovrnite & peop lk 4 Him no matr wher war
 (Ilus Dr. David McKenna & famus no want 2B)
 we need only lk how Js saw crowds who bothr Him & how
 He treat His fame=regardles circum nevr lose site of
 fact ea persn wer lik sheep w/out shep
 We can C in locl cong this fact, ther certin l's who
 wil work & who enventuly get bog dwn Bcuz 2much givn
 Ther othrs who no do anyth, no want get involv
 & ther othrs who also do nuthin but constant find
 fault & complain, this way no risk nek, they safe
 & so Bcuz Js knu wat hapn 2self & discip Mark tel us
 vs 31a=READ
 then Mark add ~~xxxxxx~~ reasn 4 this remark
 knu ~~xxxxxx~~ danger of continul exposur 2minstry with
 crowds & as result recogniz need 4 Self & discip
 2get away & 2B alone by selves
 Read in Gospl Mt how Js tuk time 2 get Apart sev ocas
 He tuk thez moments 2B by self away fr evrl, evrbody
 APART=2caus/permit l to ceas fr/labr in ordr recovr &
 collect his stnngth
 This precis wat Js invit discip 2do
 Wen says=31a=Read, no refr actul plac in desert
 insted, say shud get away fr crowd 2seclud spot
 Pop song few yrs ago=Lets Get Away F,om It All &
 this wat Js say
 Vance Havner say=Cum apart, or U wil Cum Apart
 he reiterat exac wat Js say Bcuz ther cum time our
 livs need get way fr presurs crowds/offices, hustl/bustl
 evrday lif & get seclud fr it all

Js knu presur or wat we cal=BURNOUT
 Its danger inherent evr walk lif=prof peop, com labrs
 housewivs, students
 This why yactin, celbrat holidays 2 get away
 Thez moments away fr reg job/routin remov presurs 4
 short time & permit get propr perspective agin
 E w sed Ps 37:7=REST IN TH L, & WAIT PATIENT 4 HIM
 (Ilus Serm titl & mistakes bout it in Houston Tex)
 WE need 2lern 2 Rest in L & this mean plac life His
 Care, but also need 2 tak time 2B Apart as Js sed
 His discip wer rest in Him evn wen away fr daily
 routin bin acustom 2
 This way nice 2hav servie lik this, we can "Cum Apart"
 fr reg routin & hav chang of pace & then resum norml
 givs not only chanc worsh, but chanc at felship 2geth
 we arent do thez things apart fr L, but rather in Him
 so enjoy selvs 2day & let G B part ur lif as U rest
 in Him apart fr evrday things of lif
 But as alway in all things pertain 2 sp lif ther is
 danger involv & that danger involv 2litl or 2much
 (Ilus story=Talking Pictur & yng man)
 danger of Xpian lif that ther R thez who pitch in &
 work 4 Sav & cary bulk of load in many, many congs
 & ther thez sit bak & do absolutly noth & along
 w/them, thez who do only litl & nevr get fully comited
 It is matr of ~~xxxx~~ sum work continus w/out Cum Apart
 4 a whil, & then actuly do Cum Apart
 they Bcum frustrat & drop out Sp lif of Cong
 Then ther thez who hav made career out of Cum Apart
 perm & ther Xpian walk is neithr l of comimen or
 consecratin
 crser of cors is 4all us 2 comit selvs 2 His serv &
 periodically Cum Apart at times lik thez & Rest in L
 Let us enjoy this time Apart,
 but let us reconsecrat selvs 2 Him & His serv so our
 individ livs dont Cum Apart fr exhaustin,
 nor do they Cum Apart Bcuz we hav no sp fndatin
 2 cling 2

"Come Apart"

Scripture: Mark 6:30-31

Jesus had empowered His disciples to heal the sick, cast out demons and to preach. Then He sent them out two by two to perform these ministries. They met with immediate success because God permitted them to use these miraculous powers for His glory. Eager to relate their success to Jesus they confronted Him with what had transpired and Mark records this by writing, "And the apostles gathered themselves together unto Jesus, and told Him all things, both of what they had done, and what they had taught." They related how sickness and disease was miraculously healed; how lepers were cured; the lame walked; the blind received their sight; the deaf heard; and demons were cast out. They related the message they had given to the people that they had been with the promised Messiah for three years, walking and working with Him. For Jesus this was His third tour of Galilee and in those three short years were jam-packed with events which would have drained the energy of any human being. No matter where He went people clamored for His attention. If someone wasn't seeking a healing for himself, then it was sought for a relative or a friend. If someone wasn't asking Him to explain the Mosaic Law correctly, another person was asking for direction in how to be a part of God's kingdom. There were just so many people who needed help, so many things to be taught, and so little time in which to do it all. Jesus had become famous overnight and people were looking for Him no matter where He went.

(Illustration of Dr. David McKenna, president of Asbury Theological Sem.) David McKenna, who is now president of Asbury Theological Seminary tells of a time when he was younger and an article appeared in Time magazine about himself and some other young evangelicals. He was quoted twice in the article and he said it puffed him up so that he cut the article out of the magazine and pasted it in his scrapbook. One night shortly after the article appeared his phone rang at midnight. The woman on the other end asked if this was the David McKenna quoted in Time magazine. When he answered, "Yes," she launched into a torrent of tear-filled words that ended with the threat of suicide. He sought to help her and in the process discovered she was calling from Cleveland about 2500 miles away and it was 3:00 A.M. there. Then as suddenly as she had called, she cursed at him and slammed down the receiver. The very next day the San Francisco office of an international airline called. He was asked if he was the person who had appeared in Time. When he answered "yes," he was informed that a priest in Rome had charged a round-the-world trip to his name, and supposedly with his authority. But he quickly straightened that out by denying his permission and denying knowing the priest. He said that these two incidents convinced him that he didn't wish to be famous.

But one only needs to look at how Jesus saw the crowds to determine that regardless of what fame preceded Him, He never lost sight of the fact that each one of these people were like a sheep without a shepherd.

If we look at this situation from the standpoint of the local congregation

of the Church we see a similarity. There are always certain people within the congregation who are willing to become involved. And it isn't too long after it becomes known who they are, more and more tasks seem to fall to them. There are several reasons for this. One is that it has always been a known fact concerning humanity that there ~~xxx~~ is a certain percentage of people who are ~~xxx~~ always willing to let others do what they themselves should do. This keeps them from getting too involved and the work gets done without their expending energy to do so.

The other reason is similar to it. When a person does a job whether he does the job well or badly, there are those who will stand on the sidelines and find fault. These are the people who are afraid to do the job because they know that someone will have something to say about it. So instead of letting others do the remarking, it is easier to let someone else do the job and then be a part of the fault-finders. That way their neck is never the one being stuck in the noose.

So because of what Jesus knew was taking place both in His life and the lives of His disciples, Jesus ~~ix~~ shows His concern for them and Mark tells us in the 31st verse, "And He said unto them, 'Come ye yourselves apart into a desert place, and rest a while.'"

Then Mark adds the reason for this remark, "For there were many coming and going, and they had no leisure so much as to eat."

Jesus knew the danger of their continual exposure to the ministry to the crowds. As a result He recognized the need for ~~xxxxx~~ Himself and the disciples to get away from the crowds and to have time alone by themselves. We read in the Gospel of Matthew how Jesus went away from His disciples and the crowds on several occasions. He took those moments to get apart from everything and everyone. The word "apart" as used in this context means, "To cause or permit one to cease from labor in order to recover and collect his strength." This is exactly what Jesus is inviting His disciples to do. When He says ~~about xxxxxxx~~ "Come ye yourselves apart into a desert place," He is not referring to an actual area in the midst of the desert. Instead, He is saying they should get away from the crowd to a secluded spot. The popular song of a few years ago suggests, "Let's Get Away From It All." This is what Jesus is advocating. Dr. Vance Havner a well known preacher who is now in his nineties has said something to the effect that you must come apart, or you will come apart. He is reiterating exactly what Jesus was saying. There comes a time in our lives when we need to get away from the pressures of the crowds and the offices, and the hustle and bustle of everyday life and get ~~secluded~~ secluded from it all. Jesus knew the danger of what we would call "Burnout." It's a danger inherent in every walk of life regardless what the job. It occurs in the lives of professional people.

common laborers, housewives, and even schoolchildren. This is why we have vacations and celebrate holidays. These moments away from the regular job remove the pressures for short periods of time necessary to get our proper perspectives again.

King David in his old age wrote "Rest in the Lord, and wait patiently for Him as found in the 37th Psalm verse 7.

(Illustration of this as misspelled on bulletin board in Houston)

On a Presbyterian church in Houston someone had placed the title of the sermon on the bulletin board and it was misspelled. Instead of reading, "Rest In The Lord," it read, "Rest In The Lard." On Sunday morning as the parishioners went by the bulletin board some of them noticed it and the message was relayed to the janitor. He went to ~~xxx~~ secure the proper replacement letters. When the worshipers left the church they saw the sign had been changed. It now read, "Rest In The Yard."

We need to learn to "Rest in the Lord." This means to place our lives in His care. But we also need to take time away from the ordinary routine and "Come Apart" as Jesus has said. His disciples were resting in Him even when they were away from the daily routine they had become accustomed to. This is also why it is nice to be able to have a service of worship such as this. We can "Come apart" from the regular routine, have a change of pace and then resume our normal routine. It gives each of us a chance not only to worship together, but to have some fellowship together. We are't doing these things apart from the Lord, but rather we are doing them in Him. So enjoy yourself today and let God be a part of your life as you rest in Him apart from the everyday things of life.

But as always in all things pertaining to the spiritual life there is a danger involved. That danger involves too little or too much.

(Illustration of story, "The Talking Picutre")

An anonymous writer wrote a story entitled, "The Talking Picture." A young man was going to leave home to go to a distant city to work and find his way in life. His mother was concerned about his well-being. She worried that perhaps in the city he would become swallowed up in living a life apart from what he had been taught. She wondered if perhaps he would forgetvall about the spiritual things she had taught him. So to impress upon him these values she told him she wanted him to go to the art gallery to look atva certain picture which hung there. The boy protested telling her that he wasn't too fond of art. Besides that, "he was too busy getting packed." But his mother insisted. ~~Thexnextday~~ She said, "In a little while you will be a great distance from me where I will not be asking you to do things. Please, do this one last thing for me." So the next day the boy went to the room of the gallery where his mother had directed him. As he entered the room he saw a man on his knees praying. He closed the door and waited. He opened the door again and the man was still praying, so he closed the door and waited. He opened the door a third time and the man was still praying. So he decided to investigate. As he approached the platform on which the man was kneeling he realized he had been mistaken. The man at prayer was the picture his mother wanted

him to see. It was a life-size painting of Jesus in Gethsemane., beautifully lighted and framed in black velvet. He moved closer now to see the painting which had misled him. "What a wonderful face," he thought. "And yet, it bears a look of deep worry and care." His mother had taught him that Jesus was not afraid to die. Why then, that look of worry on His brow?" That night he asked his mother about this. He said, "Mother, you always taught me that Jesus had done no wrong and did not fear death. Why the look of anxiety on His face, and why do His hands seem to be pleading so?" She answered, "Son, he had only been a teacher for three years and there was so much more He wanted to ~~te~~ teach and do. Now, He was about to die, and I think He feared that those whom He loved and trusted would forget His teaching and leave His work undone. Even now, the three that He had asked to watch with Him for one hour were lying asleep. I think He feared that down through the centuries it would be the same: His followers would be sleeping when they should have been performing the work of His ministry." That's what I think caused the worried look on His brow." The boy went back to the gallery and stood staring at the painting. As he gazed into the face of Jesus he raised his head, straightened his shoulders and said, "Oh Man of Galilee, if there is anything You have left undone anywhere, anything I can do, you can count on me." Then he went out to that distant city and lived for Jesus Christ.

The danger of the Christian life is that there are those who pitch in and work for the Saviour and carry the bulk of the load in many, many congregations. And then there are those who sit back and do absolutely nothing and along with them are those who only do a little, but never get fully committed. It is a matter of some working continuously without "Coming apart" for a while and they do indeed finally "Come Apart." Then there are those who ~~xxx~~ have permanently "Come Apart" and their Christian walk is neither one of commitment or consecration.

The answer of course is for all of us to commit ourselves to His service and to periodically "Come Apart" at times like these and Rest in the Lord. Let us enjoy this time "Apart" but let us reconsecrate ourselves to Him and His service so our individual lives don't "Come Apart" from exhaustion, nor do they "Come Apart" because we have no spiritual foundation to cling to.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor June 29, 1986
Mr. Dale Rice, Minister of Music
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Hymn No. 69 "Standing on the Promises"
*Ascription
*Exhortation
*Confession (In Unison) Our Father, we come knowing that
we have fallen and failed in so many ways. Sometimes
we have tried to hide from you, from one another,
and even from ourselves. There have been times when
we have drawn back from the right because it was a
difficult, crucifying experience. Father we seek
strength to overcome our weakness, our sin, and our
doubt of your help. Forgive us, and make us whole,
for we pray in Jesus' name. Amen.

*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name
forever.

*Gloria Patri - page 142
Hymn No. 357 "O for a Heart to Praise My God"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer
Offering
Offertory

*Doxology - page 382
Scripture: Matthew 18: 23-27
Sermon: "A Clean Slate"

*Closing Hymn No. 270 "I Believe in a Hill Called
Mount Calvary"

*Benediction
*Closing Chimes
*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mr. & Mrs. James Gannon in memory of family loved ones.
Greeters at the door this morning are Mr. & Mrs. Kenneth
Draxinger

Ushers for today are Alvin Tait, Gottlob Kradel and
James McClymonds.

Lloyd Link and Bob Dellen will be visiting the hospital
this week.

Attendance last Sunday at the picnic in the park was 93

Nursery will be provided by Bonnie Gannon.

Hospitalized: Mrs. Lenora Stanley and Ed Hampton.

Wednesday: Counsel Meeting 7:00 P.M.

Found in the Butler Memorial Park, a Kodak Instamatic
camera. Check with the office.

We will be receiving into membership this morning the fol-
lowing: Mr. Jeffrey Abrams and Mrs. Mary Ann Tedder by
profession of faith, Mrs. Theresa Litzinger by letter of
transfer. I trust we will all make an effort to meet
and welcome these new members into our congregation and
make them feel at home.

If you have a backyard, garage, patio, or other area that
you could donate for the use of a Back Yard Club during
the week of July 7, please contact Tracey Smiley at 285-
3038. This would involve the use of this area for one
hour each day for five consecutive days. The preferable
hours are 3 or 4 in the afternoon. You do not need to
supply anything else, just an area where Tracey can hold
these clubs for children to hear the Gospel. Please
consider this seriously. This is an opportunity to serve
the Lord in a very small, but important way.

Most of the funds loaned to the Butler County Citizens For
Decency have been returned to those who loaned them. If
you loaned money through this program and it has not been
returned yet, please see the pastor so he can make the
necessary arrangements for this.

NT on cassettes 12

must have 10 orders, multiples of 10 - \$9.95

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - JUNE 26, 1994

Prelude

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

FUTURE PLANS:

COOKOUT/FUN/FELLOWSHIP/BALLGAME - JULY 9 - *WILLET*
YARD/BAKE SALE - JULY 16 *ON BLUE JAWCK*
~~SIGNUP SHEET TO HELP~~ ON JULY 7 - SORT/ARRANGE/PRICE, ETC
NEED DONATED BAKED GOODS
EVANGELISTIC SERVICES AUGUST ~~5~~, 5, 6, 7
VBS AUGUST 8-12
HYMN SING/RALLY DAY SEPTEMBER 11
HAYRIDE/WIENER ROAST SEPTEMBER -

PLANNING TO DEDICATE CHILDREN JULY 17 - PLEASE LET KNOW
" " BAPTIZE BELIEVERS IN NEAR FUTURE, INTERESTED,
LET ME KNOW

BIBLES - FOR CHILDREN - NIV

REFRAIN POSTS - SHEET - ON TABLE - SS

BIRTHDAYS - ANYONE

*HYMN

RESPONSIVE SCRIPTURE READING

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: MATTHEW 18:22-27 -

SERMON: "A CLEAN SLATE" - *BUTLER 6/29/86*

*HYMN

*BENEDICTION

STILUDE

LAIRO

UNSPOKEN - TAMMY

SCRIP: MT 18:22-27; SRM: "A CLEAN SLATE"

(ILUS LEONARDO DA VINCI & PAINT OF LAS SUPPR)

IF ONLY CUD BRUSH OVR MISTAKS OF LIF - BUT CANT
LAMENT OF ALL OR LIVS=IF ONLY I CUD DO THINGS OVR AGIN
JS WAS CONFR BY DISCIPS W/SEVRL QUESTINS
WHO WAS GRITES IN G'S KINGDOM?? ONE OF THEM????

VS 21=BOLD PETR & QUEST OF 4GIVNES -THOT GENRUS 4GIV 7TIMES
VS 22=JS ANSR STARTLS PETR/DISCIPS - 490

NOT LITERAL BUT FIG,4GIV,4GIV,4GIV & 4GIV
THEN FOLLOWS A STORY AS ONLY JS CUD TELL

VS 23=K TAKS ACCT OF SERVS

VS 24=SUMONE RECKON 12MILLION DOLLARS

SUM IMMAT,SUFIC 2SAY IT VERY LRG SUM

WAT MAN OWED,IT IMPOSIBL 2REPAY

VS 25=evn sel all this,wud not pay 4WAT HE OWED
SIMLAR 2MOD BANKRUPTCY OF INDIVID/COMPANY= \$.25 ON DOLLAR
SUM MONY GENRAT & ALL NOT COMPLETELY LOST

VS 26=SERV THROWS SELF ON MERCY OF CORT
BUT SERV KNU & KING KNU CUDNT POSSBLY PAY IT ALL BACK

VS 27=LK UNUSUL ACTIN OF TH/KING
THIS A PARABL AN EXAMPL OF JS' TEACHING
PARABL EXXKX CHARACTRS CANB IDENT

KING=IS GOD

SERVANT=EA & EVERY HUMAN BEING EVR LIVD,IS LIV,WIL LIV

DEBT=OUR SIN,CAN NEVERPAY 4IT,MAK IT RT W/GOD

WE CANT ESCAP THIS PARABL & PUT ON SUMONE ELS=IT IS US PERIOD
TH/SHOE FITS & WE MUS WEAR IT

(ILUS OF MEMBRS REMARKS ABOUT 2BAD PEO SHUD HAV HERD NOT HERE)
G GIVS EA US TH/MESAG & WHETHR WE TAK 2HART,DEPEN ON OPNES 2 GOI
HERE WE C SUMATIN G'S 4GIVNES

COMPASIN=GRK ROOT OF WORD IS=SPLEN OR SPLEEN

LITRLY MEANS FR/THE BOWELS,VERY INWARD DEPTHS
G SAW MAN WALOW IN DEPTHS SIN/DESPAIR,NO CHANC ESCAP DEBT OWED
SO FR/VERY DEPTHS/DEEPES DEPTHS HIS BEING & HAD PITTING EYE
THEN READ=LOOSED=2WORDS & MEANS=FREE,RELEAS SET AT LIBRTY

EXAMPL LAZ & JS SAY=LOOS HIM-THROW OFF HIS GRACLOTHES

G THREW OFF HUGE DEBT MAN OWED HIM

4GAVE=GRK MEANS 2LAY ASID,PUT AWAY,OMIT,YIELD UP

DO AWAY W/PROB WATEVR IT IS - IT BLOTTED OUT

PARBL TEACH=G PITIED,G RELEASED FR/DEBT, G CANCELED TH/DEBT
G 4GIVES COMPLETELY

(ILUS FARMER & MULE NO SPEAK TO FOR SIX YEARS)

THIS NOT G'S WAY= MICAH 7:18-19

G 4GIVS & 4GETS A= 4GIVNES IS COMPLET

(ILUS OTTO & FORGIVING OF BROTHER HENRY)

4GIVNES ALWAYS COSTS SUMTH,IT NEVR IS FREE

4OTTO COST DIGNITY,LOSS OF,

FOR GOD IT COST MUCH MORE

IT COST TH.COMPLET LIF & BLUS OF HIS SON JESUS CHRIST

TH/VERY PEO HE HAD CUM 2SAV,MOK,LAFF AT,& NAIL 2CROS & KILLD
BUT THRU THAT ACT,& BCUZ OF IT TH/SLATE BIN WIPED CLEAN FOR
ANY & ALL WHO WIL CUM 2HIM 4PARDON & RELEAS

2ALL HE HAS COMPASIN,HE LOOSED ALL OF MANKIND: & HE 4GAV US

ALL TH/DEBT WE OWED

THIS IS OURS 4THE TAKING - IT'S G'S COMPLET 4GIVNES

"A Clean Slate"
Scripture: Matthew 18:22-27

(Illus Leonard da Vinci & argument w/paintn=Judas)
If only it wer that easy 2corec th mistake of life
I Bliev evrl wudB happy if cud tak brush & w/sum
lite strokes paint ovr enemys of lif
() that imposibl & quit oft lament of lif is=IF
CUD DO OVR AGIN
Js confront by discips w/sevrl quests:
Had ask who grtest in K of Hyn-perhpas thot 1 them
Ecuz had givn up evrthin 2 serv G w/Him
Petr ask quest concern 4givnes=hevthot genrus w/7 tim
& startl hear Js say 7 X 7
So folo this startl remark Js relat famus storys
vs 23=it was time of reckn 4 servs
vs 24=this reckn uncovr situatin king needB awar of
sum say this sum = 12 million, but this immaterial
pt is man owed mmch, much mor than cud evr repay
vs 25=evn w/evrthin had, man cud nevrr repay mastr
similar 2day practic dispo bankrupcy & cort determ
settl 4 25cents on dolar
this way mony generat & not totl loss
A deman 2B pd wat can get 4 this man & all he has
But man desir keep famly intac, thro mercy cort
vs 26=begs 4vmercy & promises imposibl
ridiculus Ecuz if spend rest lif, cud nevrr repay &
I'M sure man himself knu this
I also Bliev king this story no fool & knu it also
But Ecuz of luv of K read-vs 27
in 1st part this parbl of Js encountr wat G did thru
Ep & 27th vs giv outlin of this
In story, King is God & servs=individ persns in world
S as lk vs 27ea us involv Ecuz this story our liv
We can no push off on suml else
Shoe fits & we mus wear it & no pas of as Blong othrs
(Jok aftr Ch wat sed=2bad thoz shud herd no here)
Tho jok, I persnly Bliev G bring thoz want 2hear mesag
but whethr mesag takn 2hart nothr story & only G cud
deal w/this
vs 27 C sumatin of K's 4givnes
Compasin=Gr word has root of SPLEN wh is Spleen
tak 2deeper mean in Gr word is fr bowels, very inward
depths of Being
word Compasin as we kno=pity, sympathy
As Mt. tel us, G had much deepr feel & concern 4peopl
He saw them walo in ther sins w/no hope escap & owe
debt cud not posibl repay
So fr very depth of B'ing He lk on them w/pity eye
& did sumthin 4them

word loosed=Gr actul 2words=APOLUO
APO=off, away fr/sumthin
LUO=brk, destroy, put off
2words combin=2free, releas, set at librtty
U may remem ill few wk ago Laz & tomb Js sed=Unloose
Here same princpl use mor complet word & mean K
t o off complet lng debt owe by servant
Fr very depth of Being had pity, then thru off debt on
then read=& 4gave him the debt
Gr 4giv=lay asid, put away, omit, yield up
basicly mean 2do way w/watevr prob was; it blot out
This wat G's 4givnes is:
1st=His pity on creatin who R caut in sin
2nd=cancel of debt owed
as examn 4givnes fr/G's stndpt wat is undrst bout?
(Ilus fammr & mule no spk 2 for 6yrs)
This isnt was G 4givs
Proph Micah sez=Micah 7:19
G no only 4givs, He 4gets & no remembr sins agin us
They cast fr us & nevrr brot up agin, & no remind of
them
His 4givnes is complet
2nd lesn is it wasnt easy 2-4giv sins of man.
(Ilus Otto Grt & brothr Henry he 4gav)
4givnes cost sumthin
it isnt free
4 King Otto cost dignty of offic 2stoop 2levl of
beggr who was his borthr
4 G it cost much mor
cost complet lif & blud of only Son Js Xp
very people He had cum 2sav, mok & laf & finly nail
cros
Bu thru act & Ecuz of it, Th Slate bin wipe clean 4
any & all who cum 2 Him 4pardn & releas
2all He had compasin, He loosed them, & 4gav them th
debt they owed
this was & is, & always wilH G's 4givnes

"A Clean Slate"

Scripture: Matthew 18:22-27

(Illustration of Leonardo Da Vinci painting "Last Supper")

Leonardo da Vinci was one of the outstanding intellects of history. He was a draftsman, an engineer, a thinker, and a painter. Just before he began work on his famous painting of "The Last Supper," he had a violent quarrel with a fellow painter. He was so enraged and embittered by this quarrel that he decided to use the face of his enemy as the face of Judas Iscariot. In this way he would have his revenge and succeeding generations would see this fellow depicted as the traitor Judas was. The face of Judas was one of the first to be completed and no one had any trouble identifying the face as that of his enemy, the painter with whom he had fought. But then it came time for him to paint the face of Christ. He couldn't make any progress. Something seemed to be baffling him, holding him back and frustrating his best efforts. He finally came to the conclusion that ~~it~~ the thing which was frustrating him and making it impossible to paint Jesus was the fact that he had painted his enemy into the face of Judas. He therefore painted out the face of Judas and began to paint the face of Jesus, and this time he was able to accomplish the work which the world acclaims as a masterpiece.

If only it were that easy to correct the mistakes of life. I believe that everyone would be happy if they could take a brush and with some paint paint over the enemies of life. But that is impossible and quite often the lament of life is the wish or desire to do things over again.

Jesus was confronted by His disciples with several questions. They had asked Him who the greatest was in the kingdom of heaven. Perhaps they had thought that one or more of them would be mentioned by the Lord since they had given up everything to serve God with Him.

Then bold Peter asks the question concerning forgiveness. He thought he was being generous when he offered to forgive his brother seven times and was startled to hear Jesus say seven times seven. Following this remark, Jesus then begins to elaborate with one of His famous stories.

He begins by saying, "Therefore is the kingdom of heaven likened unto a certain king, which would take into account of his servants." Mt. 18:23

It was a time of reckoning for the servants. So the reckoning by the king uncovers a situation the king needed to be aware of. And Jesus continues: And when he had begun to reckon, one was brought unto him, which owed him ten-thousand talents." Mt. 18:24.

Someone has said that sum in today's money would be approximately 12 million dollars. The amount is immaterial. What Jesus said was that the man owed the king a vast sum of money; and amount uncountable. He was making the point that what the man owed was impossible to repay. And in His further elaboration of this story He relates: "But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and his children, and all that he had, and payment to be made." *Mt 18:25*

Now anyone would know that this man, including his family, his house, furniture, animals and everything else could not possibly make up the amount that he owed the king. It is similar to our modern day practice of disposing of

the property of a corporation or company that goes into bankruptcy. Court proceedings determine how much creditors will settle for and the property is disposed of for perhaps a quarter or a tenth of what its value is. In this manner some money is generated for the property and all is not completely lost. So the king is demanding to be repaid what he can get for this man and all that he has. But the man desiring to keep his family intact, throws himself on the mercy of the court. And we read: "The servant therefore fell down, and worshipped him, saying, 'Lord, have patience with me, and I will pay thee all.'" Mt. 18:26.

The claim of this servant is absolutely ridiculous because were he to gather every piece of money he would earn ~~xxxxxx~~ for the rest of his life, it was absolutely impossible to raise the money he owed the king. I'm sure he knew it and I would believe the king was not a fool and knew it also.

So because of the love of the king, ~~and perhaps because of the~~ we read: "Then the lord of that servant ~~washed~~ was moved with compassions, and loosed him, and forgave him the debt." Mt. 18:27.

In this 1st part of this parable we encounter what God did through Christ. The 27th verse gives us the outline of this. In this story, the King is God; the servant is each individual person in the world. So we see then that as we look at the 27th verse each of us is involved in this verse because it is the story of our lives. We cannot escape it and push it off on someone else. The shoe fits all of us and we dare not pass it off as belonging to our neighbor. One of the jokes about sermons is passed on to me once in a while when someone will greet me at the door and say, "Good sermon Rev., too bad the one's who should have heard it weren't here." Although that is a joke, I personally believe that God brings to church, or provides the "one's" He wants to hear the message. But whether the message is taken to heart or not is another matter, ~~only God can deal with~~ and only one which God can deal with.

But in this 27th verse we see the summation of the King's forgiveness.

We read, "Then the lord of that servant was moved with compassion."

The word "compassion" in Greek has as a root of its word "SPLEN" which is the spleen. So taking it to its very deepest meaning, in Greek, the word used here is "from the bowels, from the very ~~depths of~~ inward depths" this King felt very deeply toward this servant. The word compassion as we know it means, "sympathy, pity." But as Matthew was moved to tell us, God had a much deeper feeling and concern for His servants. He saw them wallowing in their sins with no hope of escape and owing Him a debt that they could not possibly repay. So from the very depths of His being He looked on them with a pitying eye and did something for them.

First, we read after ~~He had compassion on~~ "He was moved with compassion, and loosed him." The word "loosed" in Greek is actually two words.

It is "APOLUO". Apo means "off" or, "away from something." Luo means "break, destroy, put off." The two words combined mean "to free, release, set at liberty." You may remember the illustration we spoke of a few weeks ago of Lazarus coming forth from the tomb. At that point Jesus said to "loose" him. Here is the same principle using the more complete word and meaning that the King threw off completely the large debt owed to him by the servant. First, from the very depths of his being he had pity on him, then he threw off the debt owed to him.

And then we read, "And forgave him the debt." The Greek word for forgive means to "lay aside, put away, to omit, yield up." So basically it means to do away with whatever the problem was. It is blotted out. And this is what God's forgiveness is. First, it is His pity on His creation who are caught in sin. Then it is His release from the debt owed. And then it is His ~~existing~~ canceling of the ~~xxx~~ large debt owed.

As we examine Forgiveness from God's standpoint what is it we actually understand about it? I believe the first lesson is that God forgives completely.

(Illustration of farmer and mule)

A stubborn old farmer was plowing his field with his mule. But he couldn't get the mule to go in the direction he wanted him to. He was pulling and yanking on the reins without success. A neighbor who had been watching this for sometime finally said, ~~xxxxxxxxxxxx~~ "I don't want to butt in, but you could save yourself a lot of work if you would say "gee" and "haw" instead of jerking on the reins." The oldtimer took off his hat and mopped his brow and replied, "Yep, I know; but this here mule done kicked me 6 years ago and I ain't spoke to him since."

This isn't the way God forgives. The prophet Micah tells us, "He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." *Mic. 7:19*

God not only forgives, but He doesn't remember our sins against us. They are cast from us never to be brought up ~~xx~~ again, nor are we ever reminded of them. His forgiveness is complete,

I believe the second lesson is that it certainly wasn't easy to forgive the sins of man.

(Illustration of Otto the Great forgiving his brother Henry)

Otto the Great a 10th century king of Germany once attended services at the cathedral of Frankfort. As he entered a ragged, emaciated man dressed in sackcloth approached him. Pleading for mercy ~~xxx~~ his hands raised in prayer, the poor penitent fell prostrate at the king's feet. The king looked at him and suddenly realized it was his brother Henry who years before had severely wronged him. Remembering the ill-treatment and the insults he received at his hands he angrily pushed him out of the way with his foot. The religious services had already begun in the cathedral and he went in and took his seat. The minister was reading from the text ~~xx~~ of Matthew 18:21-22. Suddenly, as if God were speaking to him the king knew what he had to do. He got out of his seat and went to the foyer of the cathedral where ~~xxx~~ his brother lay sobbing. Stooping down and raising him to his feet, he planted a kiss on his brow and hugged him to himself.

Forgiveness always costs something. It isn't free. For King Otto it cost him the dignity of his office to stoop to the level of the beggar who was his brother. ~~Others may have looked at him in scorn~~ For God it cost much more. It cost the complete life and blood of His Son Jesus Christ. The very people He had come to save mocked Him and laughed at Him and finally nailed Him to a cross. But through that act and because of it, the Slate has been wiped clean for any and all who come to Him for pardon and release. ~~For many~~ ~~and still~~ To all He has compassion, He loosed them, and forgave them the debt they owe. ~~This is the reason~~ This was and is, and always will be, God's Forgiveness.









Ralph C. Link
153 Keck Road
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(412) 352-1103

Born: April 9, 1929, Pittsburgh, Pa.
Married: December 15, 1951
Wife: Shirley Margaret Neill
Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.
Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.
Nancy Lynn Link, born March 15, 1961, Butler, Pa.

SCHOOLING:

Graduated from Perry High School, Pittsburgh, Pa.
June 1947

Lay Ministry School, Penn West Conference of United
Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa.,
September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

PASTORATES:

As Lay Minister: short term, 1 month or less in
various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ
1967 to 1969

Short term in various churches 1970 until Seminary
entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity
Charge, New Bloomfield, Duncannon, Pa., Penn Central
Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of
Christ, Butler, Pa., Penn West Conference, United
Church of Christ

PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.

STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Deity of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right hand of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believer may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him. A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.

Ilus ministr & famly injured by drunk driver

Lucien & friend Sam

Jacques Ellul - Fr. Theo -buk-Th Presenc of th Kingdm
LAY PEOPLE KEEP THER FAITH & THER LIVS IN SEPRAT EEN
COMPARTMENTS, TAKING IN THE WORD, BUT NOT APPLYING
IT, EVN WEN IT IS FAITHFULLY PREACHED.
THUS THE ARTERIES THRU WHICH XPIANITY IS TO FLO INTO
THE BLUDSTREAM OF SOCIETY ARE SEVERED.

Examl of woman cong, hus run off, rais childrn, etc

End of story of ministr & famly

Scripture: Matthew 18:28-35

(Ilus ministr, wif/famly hit by drunk driver)
Horibl think B involv situ lik this, but even actual
hap & duz hap many, many times

How wud U handl situ if hap 2U?

Many remem las wk lk 1st haf parbl wh Js tel Mt 18
hv owe mastr huge sum mony wh unabl 2 evr repay
mastr tuk pity & releas fr debt & compl 4giv him
vs 28-Js continu & C man 4giv of debt aprox 12 mil
& grab man ow 26 dolar, deman paymen imediat
now rols had bin revers, man 4giv find self in
positin of king; here feloserv who owe mony & read=
vs 29-exac sam word 4giv serv use w/king wen ord
he shudB sold & all he had 2 repay king
now wen rol revers & serv hav op sho compas, releas
fr debt & 4giv complet, he remem & 4giv-Rt? Wrong!
vs 30-Is this Paymen In Kind? of cors not, but story
no end here, all his actins hav bin observ by sum
intrest spectatrs
vs 31-feloservs knu both sid story & knu wondrfl 4giv
he receiv & how now act compl contrar 2suml who no
owe 1-10th debt he owecking
they inform king & naturly king no lik wat hap &
sumon serv=vss 32-33

4giv serv now bin cal 2task 4 wat had dun

vs 34=king metes out justic

now mind, this serv bin 4giv stagger debt wh cud no
pay & Js sed king mete justic put in prisn til pay
othr word, man in prisn, turn ovr pec wud lok up
word 4-Tormenters=thoz capbl get truth by tortur if
necessary, no mean automatic, but ther posibility

hav tol story, Js now delivr punchline by say vs 35
Js basic say wat we receiv way 4givnes is wat our
Paymen In Kind shudB we rendr 2othrs

Js alredy giv them goldn rul=Do Un2 Othrs, etc

(Ilus Lucien seek pardn 4friend, & friend want kil)

Now is this only isolat cas of atitud 1 persn 2othrs?

we may want anser yes very quikly, but altho it rathr

harsh inciden it no isolat case of un4givnes

it norml reactin of want reveng, 2get evn

How many times U herd, or U sed-I'l get evn if las th?

I'l nevr 4get wat did-I'l 4giv, but no 4get????

How many time hav U bin ofend/hurt by pec cal selv

Xpians?

(Ilus Jacques Ellul Fr theo in bk=Th Presenc of Kingd

many pec profes 2B Xpian, but ther no visibl alteratin

ther livs aftr Bcum Xpian

Do U kno wat biges hindranc 2growth any cong is?

It pec within cong who R un4giving

In any cong, of any siz ther R thoz who absolutly 2/
wil no 4giv suml w/in that cong & Bcuz thoz un4giv
spirits, cong absolutly canot gro Bcuz G ~~wik~~ is not
go 2 bles that ungodly mess

Let me tel U bout 4mer membr this cong:

(Ilus woman, husb run off, lv rais kids, bitttr, divorc)
We need 2lk parbl Js tel & ask=Wat duz G want me 2do
life?

Do I acpt His 4givnes & then refus 2-4giv othrs?

Is that Payment In Kind?

The anser of cors is that as we R 4givn, we R 2-4giv

Do U kno wat outcum of story minstr famly struk?

(end of Ilus of minstr lead drunk drivr 2 Xp)

Wat wud U hav dun?

Wud U hav bin abl 2-4giv?

I no kno wat I wud hav dun, but I kno wat wud B
requir of me

But whethr I cud hav dun or not, imposibl 2 anser

But we no invol that situatin

our situatin rt here & now

How many us seat here in same room w/peo we no 4giv?

How many us cary grudg of thing hap yrs/yrs ago &
wil not let go them?

This morn lik ask ea U tak steps neces 2Bgin th
propr growth this cong

1st ask bow hed in prayr, all eyes closed

How many us wil 2say=I bin 4giv by G, but I've not bin
wiling 2 4giv othrs?

How many of U R wil 2-4giv thoz sed/dun things agin
U?

If U R then indicat by rais hand

I'm go ask all us pray 2gethr & ask G opn harts &
vs 2 Him

Open Ur harts 2 H Sp & let Him minstr 2U

(Prayer)

Now we sing clos hymn & 4thoz U bin touch by H Sp,
& 4 thoz U indicat U wer wil 4giv ~~xxxx~~ sum 1, ask
pleas cum 4ward dur sing this hymn as public demo
& want do wat G wants U 2do

dont let famly/frends influ U,

mak this mov on Ur own & lets Bgin heal of Xp

wh can tak plac this cong

I'll B hapy spk/pray w/any1, pleas respond as led

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor July 6, 1986
Mr. Dale Rice, Minister of Music
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys

Prayer Requests
*Hymn No. 580 "There Shall Be Showers of Blessing"
*Ascription
*Exhortation
*Confession (In Unison) Almighty God, we thank you
for the Church. But we know that as members of this
body we have not always been as we should be. We have
accepted your Word and it has not moved us. We have
heard your message preached, and it was always meant
for another person, and not me. We have partaken of
the Lord's Supper and have not really wanted to give
up some of our petty little sins. We have asked for
forgiveness, but have been unwilling to give it to
others. O God, come to us anew today. Cover us
with your love and forgive our wayward acts of sin
and disobedience. Through Christ our Lord. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name
forever.
*Gloria Patri - page 142
Hymn No. 432 "Softly and Tnederly"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer
Offering
Offertory

*Doxology - page 382
Scripture: Matthew 18: 28-35
Sermon: "Payment In Kind?"
*Closing Hymn No. 260 "And Can It Be That I Should Gain?"
*Benediction
*Closing Chimes
*Postlude

The beautiful flowers on the altar have been placed by
Mrs. Genny Nohach in memory of loved ones.
Greeters at the door this morning will be Mr. & Mrs.
Marty Henry.
Ushers for today are: Marty Henry, Dan Bosko, John Snow,
and Frank Crawford.
Rick Vinroe and Kevin Snyder will be visiting the hospital
this week.
Attendance for last Sundays services was 104.

-Hospitalized: *NO ONE*

MONDAY - Constitution and By-Laws Committee meeting
at 7:00 P.M.

TUESDAY - Youth meeting at 7:00 P.M. in Rehoboth Hall.
This is open to all youth in our church or
in the area. You may also bring along a
friend that may be interested in doing and
becoming a part of our Youth. This is a time
for organizing the youth and their activities.
A Pizza Party will follow the meeting.

>THURSDAY - *NO* Benevolence Committee meeting at 6:30. This is
being called due to action of council.
- Liturgy Class at 7:00 P.M. in Rehoboth Hall.
This class is for anyone interested in the
liturgy of the worship service.

>St. Jude's Childrens Hospital is sponsoring a Bike-a-thon.
They are looking for a person who would like to be a
chairperson for this area. If you would like to take on
this challenge, stop in the office or see Ginny for
details.

>Liturgists are needed for August to assist with the service.
If you would like to help us out, contact the office or
see the Pastor.

>PETITIONS - PLEASE PICK UP

"Payment In Kind?"

Scripture: Matthew 18:28-35

(Illustration of minister's family struck by drunk driver)

A minister received a call that his family had been hit by a drunk driver. His wife and two children were in the intensive care unit of the hospital. When he arrived at the hospital the doctors informed him that they weren't certain that his wife and little girl would survive. The wife had many internal injuries, the little girl was on life support systems, and the little boy was seriously hurt. He was told it didn't look good for any of them. After four days he was informed they could do nothing more for the girl and they removed the life support equipment. A few days later he received word his wife would be OK, and so would the little boy, but he was brain damaged.

The minister felt anger, numbness and shock. Why would God allow this to happen to one of His servants? How could he accept this?

It's horrible to think of being involved in a situation such as this. But this event actually happened and does happen many, many times. Just how would you handle a situation like this if it happened to you?

You may remember last week that we looked at the first half of a parable which Jesus told as recorded in the 18th chapter of Matthew. The servant in that parable owed his master a huge sum of money which he was unable to ever repay. But the master took pity on him, released him from the debt and completely forgave him.

So Jesus then continues the parable as we read this morning. He says: "But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, 'Pay me that thou owest.'"

This man had been forgiven a debt that some have said would be worth about 12 million dollars in today's money and he grabbed a fellow servant who owed him a mere 20 dollars., and demanded payment immediately.

Now the roles have been reversed. The man who had been forgiven, now finds himself in the position of the king. Here is a fellow servant and this man owes him money. We read: "And his fellow servant fell down at his feet, and besought him, saying, 'Have patience with me, and I will pay thee all.'"

Exactly the same words this forgiven servant had used when the king ordered that he should be sold and all that he had to repay the king.

Now that the roles are reversed and this servant has the opportunity to show compassion, release him from the debt and forgive him completely, he remembers what happened to him and he forgives. Right? Wrong! "And he would not but went and cast him into prison, till he should pay the debt."

Is this "Payment In Kind?" Of course not, but the story doesn't end there. All of his actions have been observed by some interested spectators. In the 31st verse we read: "So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done."

The fellow servants knew both sides of the story and they knew the wonderful forgiveness he had received and how he was now acting completely contrary to someone who didn't owe him one tenth the debt he owed the king. So they informed the king what had happened. Naturally, the king doesn't like what

has taken place and summons the servant. We read: "Then his lord after that he had called him, said unto him, 'O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?' vss 32-33.

The forgiven servant has now been called to task for what he had done. Then the king metes out justice and in verse 34 we read, "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him."

Now mind, this servant had been forgiven a staggering debt which he could not possibly repay. And ~~scrip~~ Jesus said the king meted out his justice and placed the man in prison until he could pay all that he owed. In other words this servant is turned over to people who would lock him up. The word "Tormentors" in this verse in the Greek means those who were capable of getting the truth by the use of torture if necessary. It doesn't automatically mean he was tortured, but there remained that possibility.

So having told this story, Jesus now delivers the punch line by saying, "So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Jesus is basically saying that what we receive in the way of forgiveness is the "Payment in Kind" we render to others. Jesus had already given them the Golden Rule, "Do unto others as you would have them do unto you." There was no need for this further teaching, or was there? Jesus knew human nature and he knew what lay in the heart of man.

(Illustration of Lucien seeking freedom of his friend and "what he had to do")

In Kentucky there was a man named Lucien who served the state not only faithfully, but beyond what was needed. One day he discovered that a fellow he had grown up with was in the penitentiary serving time and had 8 more years to serve before he would be released. He went to the penitentiary and received permission to visit Sam. They spent some time together talking and laughing about old times. A month later Lucien visited the governor. He explained, "I haven't been able to sleep. Sam was always a good boy, one of my very best friends. Now since you once told me if there was anything the state could do for me to name it, I'm asking you to grant a pardon for Sam. I'll take him into my business, and into my family because he doesn't have a home or a family. A week later the Governor called Lucien to his office. He said, "Here's the pardon, but ~~only~~ it's yours under one condition. You must sit down in the wardens office and talk with Sam for two hours. Then if you think you should ~~xxxxx~~ give Sam the pardon, I will parole him into your custody."

Lucien went back to the penitentiary and again they sat down in the wardens office. He said, "Sam, when you get out of here, will you go into business with me? I might even get you out of here sooner than you expect. Sam walked up and down a while, looked out the window, and then he said, "I don't think I can accept that invitation, because I've got something to do when I get out of here, something very important. I'm going to do it as soon as I get out." "What is it Sam?" Lucien asked. Sam turned around and fire glinted in his eyes, hatred filling his whole face and he said, "I'm going to get two men - the judge who sent me up here and one witness - and I'm going to kill them with my bare hands." Lucien walked out of that wardens office and tore up the pardon.

Now is that only an isolated case of an attitude of one person toward others?

We may want to quickly answer "yes." But although it is a rather harsh incident it is not an isolated case of unforgiveness. It's the normal reaction of wanting to get even, of wanting "revenge." How many times have you heard or maybe even said, "I'll get even if it's the last thing I do?" How many times have you been offended or hurt by people who call themselves Christians (Illustration of Jacques Ellul French theologian)

Jacques Ellul a French theologian writes in his book, "The Presence Of The Kingdom," "Lay people keep their faith and their lives in separate compartments, taking in the Word, but not applying it, even when it is faithfully preached. Thus the arteries through which Christianity is to flow into the bloodstream of society are severed."

Many people profess to be Christians but there is no visible alteration in their lives after they become Christians. Do you know what the biggest hindrance to the growth of any congregation is? It is the people within that congregation who are unforgiving. In any congregation of any size there are those who absolutely will not forgive someone within that congregation and because of those unforgiving spirits the congregation absolutely cannot grow because God is not going to bless and ungodly mess. Let me tell you about a former member of this congregation. She was a bitter, sour person who rarely smiled. Her husband had run off with another woman leaving her to raise the family, which she did. A friend of mine in the Butler community died and I went to the funeral. She was at the services and asked if she could ride with me to the cemetery. So on the way she posed a question to me. What should she do? Should she give her husband a divorce so he could marry the other woman he was living with, or punish him by ~~not~~ refusing to divorce him. I advised her to let him get the divorce because otherwise she was punishing herself and would never be happy. I said, "Let him go, why hang on to something that you can no longer keep?" She let her husband divorce her and a short time later her whole attitude changed and she came to me and said what a great relief it was to forgive him and let him go. And she smiled and laughed after that.

We need to look at a parable like this and ask, "What does God want me to do in life? Do I accept His forgiveness and then refuse to forgive others? Is that Payment In Kind?" The answer of course is that as we are forgiven, we are to forgive. Do you know what the outcome of the story was with the minister whose family was struck by a drunk driver?

(Finish of illustration of minister, drunk driver and his forgiveness)

The minister was sitting in the waiting room of the intensive care unit. A man walked in and began to tell the minister why he was there. He said he had been drunk and had hit a family with his automobile and he came there to see how they were. The minister began to talk to the man and led him to Christ. It would have been much easier to hurl blame than to forgive, to condemn rather than to see the man's desperate need for God.

What would you have done? Would you have been able to forgive? I don't

know what I would have done. I know what would be required of me, but whether I could have done it or not, is impossible to answer.

But we are not involved in that situation. Our situation is right here and now. How many of us this morning are seated in the same room with people we will not forgive? How many of us are carrying grudges of things that happened years and years ago and we will not let go of them?

This morning I'd like to ask each of you to join me in taking the steps necessary to begin the proper growth of this congregation. First, I'm asking each of you to bow your heads in prayer. I'm asking you to close your eyes; all eyes closed. Now, how many of us are willing to say, "I've been forgiven by God, but I've not been willing to forgive others?" How many of you are willing to forgive those who have said or done things against you? Will you just indicate this by just raising your hand? ~~and I'm~~ I'm going to ask all of us to pray together and to ask God to open our hearts and lives to Him. If His Holy Spirit is moving within your heart, please don't shut Him out. (Prayer).

Now we are going to sing our closing hymn. For those of you who have had your heart touched by the Holy Spirit; and for those of you who indicated you were willing to forgive someone, please come forward during the singing of this hymn as a public demonstration that you want to do what God wants from you. Don't let your family or friends with you influence you. Make this move on your own and let the Holy Spirit speak to your life.

I'll be happy to speak to anyone of you concerning any of this because you and I share this ministry together.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor July 13, 1986
Mr. Dale Rice, Minister of Music
+ + + + + ORDER OF WORSHIP 8:30 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys

Prayer Requests

*Hymn No. 616 "Stand Up, Stand Up for Jesus"

*Ascription

*Exhortation

*Confession (In Unison) Our heavenly Father, who by Thy love hast made us, and through Thy love hast kept us, and in Thy love wouldst make us perfect, we humbly confess that we have not loved Thee with all our heart and soul, and mind and strength, and that we have not loved one another as Christ hath loved us. Thy love is in us, but our selfishness hath hindered Thee. Forgive what we have been; help us to amend what we are; and in Thy Spirit direct what we shall be; that Thy image may come into full glory in us and in all men, through Jesus Christ our Lord. Amen.

*Kyrie

*Assurance of Pardon

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer
Offering
Offertory

*Doxology - page 382

Scripture: Romans 3: 21-30

Sermon: "Raised To The Standard"

*Closing Hymn No. 455 "I Am Thine, O Lord"

*Benediction

*Closing Chimes

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers that grace our altar have been placed by Mrs. Ellen Schildroth in memory of Loved Ones. Mrs. Sandy Sheppeck will greet the congregation at the door this morning.

Ushers for today are Sandy Sheppeck, Mary Lou Davis, Debbie Melton, and Gloria Walker.

Marie Henry and Sandy Sheppeck will be visiting the hospital this week.

Attendance for last Sundays services was 110.

> Hospitalized: Mrs. Dorothy Kennedy in BMH

Mrs. Lenora Stanley is now in the Chicora Medical Center while recuperating from her accident.

> Liturgists are needed for the month of August to assist the visiting Pastor with the service. If you would be so kind to help, please contact the office. We need your help now.

5 DAY CLUBS - We are still looking for people who would be willing to let us use a part of their back yard or a basement, etc. This would be used for our 5-Day Club. This is held for 5 days, 1 hour each day. This is being used for doing God's work so that we may teach children who do not hear the word of God. We need people for the weeks of July 14, 21, 28, August 4, 11, and 18th in order to teach the word of God to children. We need your support, and without your support we are unable to teach the children. Please contact Tracey Smiley at church or at home 285-3038.

UPCOMING MEETING July 28 at 7:00 P.M. the Constitution and By-Laws committee will meet. Please try to be there!

> There are petitions available which will be given to our Butler County judicial officials urging them to enforce the existing laws against pornography and obscene materials. It is urgent that we take this action to make our public officials aware that there is a grass roots opposition to the filth being sold and distributed in our community, namely the adult book store on Route 8. So please take a minute to sign a petition this morning and better yet, take one with you and have your neighbors and friends sign it also. Please return the signed petitions to the church office by July 27th.

> YOUTH NIGHT WILL BE HELD ON TUESDAY JULY 15th AT 7:00 P.M. For those Youth who did not make the first meeting, here is your chance to come and have a good time. Bill looks forward to having and working with all the Youth. Bring a friend and some ideas for Youth activities

Community Bible Church - Sagamore, Pa. - September 19, 1993

Prelude
Greetings/Joy/Announcements/Prayer Requests
Bible Study next week after church

Tapes of Table

Ascription
Call to Worship:
PSALM 24:1-5 - READ this

*Hymn
Offering/Prayer
*Doxology
Pastoral Prayer
Hymn

Scripture: Romans 3:21-30
Sermon: "Raised To The Standard" - St. Paul's Butler 7/13/86

*Hymn
*Benediction
*Postlude

UP SPOKE

MURPHY

DALE

DIANE

Script: Romans 3:21-30; Sermon: "Raised To The Standard"

GEN 2:16-17 - HERE WAS STANDARD G SET B4 MAN
WE KNO RESULTS & HOW MAN UNABL KEEP 2THAT STANDARD
EX 20:2-3=G SET STNDRD AGIN & THIS TIM WROTE IT DWN-EX 20:2-17
THIS WAS TH/LAW - TH/STNDRG SET 4TH 4MAN 2LIV BY
KNO HISTRY OF G'S PEO & HOW FAIL MISERBLY - TH/LAW MOSES
NO ONE
IT SHO MAN CUDN'T LIV UP TO G'S STANDARD
CENTURY'S PAS & NU PREACHR APPEAR ON SCEN & TAUT DIF WAY
MT 5:48 -insted js mak stndrd reachbl, js maks it unreachbl
so how duz anyone attain stndrd perf wh/G NOT ONLY EXPEC, DEMAN??
ANSR FND JUSTIFICATIN, & NOT POSIBL ANYOTHR WAY
PRECED VSS OUR SCRIP P PT OUTJWS HAD WHOL LAW, BUT NO CUD KEEP
VS 20=end wat spok prior 2TH/SCRIP WE READ
VS 21=G'S RITUNES APART OR SEP FR/LAW SHOWN BY 2WITNESSES
MOSAIC LAW REQUIR 2WITNESSES BRING ACUSATIN AGIN SUMONE
SO P SAY 2WITNESSES=TH/LAW, & TH/PROPHETS =THIS STANDARD 4LIV
VS 22=G'S RITUSNES OPN 2ALL & 4ALL & THER NO DIF TWEEEN SINNRS
WE ALL SINNRS & THER NO BETTR OR WCRS & P SAY THIS
VS 23=P SAY ALL SAME BOAT=WE SINNRS B4 GOD
P USES EXAMP OF ARROW FAL RSHORT OF TARGET
OUR LIVS FAL SHORT OF TARGET, OR STANDARD SET 4US
(ILUS JUDG, FRIEND, & PAT FINE)
THIS WAT G DID THRU JS XP
VS 24=P SPELS THIS OUT
REDEMP TIN AS P USE MEANS EXCHANG TUK PLAC
VS 25=THIS TH/EXCHANG TUK PLACE
JS BCAM TH.SUBSTITUT 4ALL MANK
VS 26=G PT OUT RITUSNES OF JS 2SHO HE JUST, OR RITE IN G'S EYES
THUS MAK POSIBL JS CUDB TH/JUSTIFYR, OR TH/ONE WHO MAK PEOPLE
RITE IN G'S EYES, & THIS CUD THRU FAITH IN JS XP
VS 27=BCUZ WE KNO XP AS SAV, WE NO BETTR THAN OTHERS & THIS P SAY
D WORKS DON'T SAV, LIV GUS LIF DUZNT SAV, ONLY FAITH IN JS XP
VS 28=THIS WAT P SAY HERE
SO HERE EQUATIN INVOLVS G, JS, TH/H SP, & MAN=HOW DO WE SOLV IT?
(ILUS DUBL PLAY=TINKERS TO EVERS TO CHANCE)
EACH MAN PLAY IMPOT ROLR WITHOUT OTHERS NO CUD DO
FIRST=GOD CAM INTO WORL IN PERSN JS XP=TH/SON & TRANSFR SIN OF
MAN TO SELF = 2COR 5:21
SECONDLY=G DECLAR SINNR RITUS, REMOV SENTENC JUDMEN AGIN HIM BY
TRANFR HIS SINS 2 JS XP, & TRANSFR JS RITUSNES 2MAN
THIRDLY=MSP WORK W/IN LIF INDIVIDUL 2GIV TH/BLEVR TH/POTENTIL
2LIV RITUSLY 4GOD
THER IT IS=IT IS G TO JS, TO MAN, TO TH/H SP
IN THIS TRANSACTIN MAN IS RAISD TO TH/STANDARD, BUT G HAS TAKN
CARE OF IT, IN HIS WAY & IT TAKS HIM AT TH/HELM, HE MUSB IN CONTRC
(ILUS HORATIO BOTTOMLEY & CAPT TAYLOR OF SALV ARMY)
G WANTS MANG EZ LIVS WE KIV, BUT G SET STNDRD & NO ONE REACH
IN OWN WAY, BU. ONLY G'S WAY=THIS JUSTIFICATIN THRU FAITH IN XP

Scripture: Romas 3:21-30
 G plac man Gardn Ed & sed=Gen 2:16b-17
 Here Stndrd G set B4 men & kno end resul & how man
 unabl keep 2 Stndrd
 Latr on, G set Stndrd agin & this time wrot dwn 2C,
 read, memriz & ther no mistak wat G want man 2do
 G note=Ex 20:2-17
 this then Law; this Stndrd wh G set 4thvmen 2liv by
 but all kno histry of pec of G folo giv of law &
 how fnd imposibl 2liv up 2that Stndrd
 Law of Moses sayed no one, but did mak import pt
 it sho man no can liv up to G's Stndrd.
 Centrys pas & nu prachr cum long nam Js; He taut, & pr
 in controversial way: sed=Mt 5:48
 So insted mak Stndrd mor reachbl, mak mor difi & unre
 How duz anyl atain Stndrd perf G no only expec, but
 demands? Anser is=Doct Justificatin
 It no posibl any othr way.
 in preceed vss chap 3, Rom P pt out how mank stan B4G
 Say Jews no cud keep Law of G
 then pt out whol worl stand G's condemnatin & end
 w/words=vs 20
 It Law pt sin out, but w/knowl man stil cud no keep
 vs 21=He say G's ritnes apart/sep fr Law sho by witne
 Mos Law requir 2witnes atest acusatin agin suml
 2witnes=Law=Stndrd 4liv; Prophs wrot/taut ritnes requi
 vs 22=rtnes opn 2anyl; G's ritnes opn 2all & 4all &
 no dif tween sinnrs, we all sam G's site
 ther no bettr/wors sinnrs among us
 vs 23=P say we R all sinnrs & analgy is shoot arow &
 it fal short=so we mis mark by sin
 r liys fal far short of Stndrd G set 4us
 (Lius Judg & frend, pay fine & tak home)
 This exacly wat G dun thru Js
 vs 24=P spel this out this vs & by use word=Redemptin
 he say exchang has bin made/takn plac thru Xp
 vs 25Js Bcum Sub & w/blud covr sins mank lik blud
 buls/goats in Tab & Templ on Mercy Seat
 vs 26=P stil sumup & tel G pt ritnes Js 2sho He Just
 or rtie in G's eyes mak posib He-Js cudB justfyr, or
 Th l who mak pec rite G's eyes & this dun thru Blief
 in Js
 Now duz all this mak posib we can say Bcuz we kno bou
 Js we bettr othrs? - vs 27 P say
 ther no room 2boast 4anyl; 2persn think hav betr in
 G's kingdm Bcuz perf works G's Ch, need kno no works
 can achiev covr his sins w/blud of Xp
 It stricly/only by faith
 vs 28=ther is no othr justificatin, but thru faith only

How do we solv & hav evrthing in plac?
 (Ilus Tinker, 2 Evers, 2 Chance)
 ea thez 3men play import rol recrd dbl plays
 it tuk all 3-2do jobs & acokplish records & Bcuz this
 Tinker 2 Evers 2 Chance was practicly unbeatbl
 2 xian ther Trio of G, Fathr, Js Son, & H Sp, but it
 mu. add manhimself wh mak it quartet
 This equatin solv by lk respectiv roles ea play in
 plan justificatin
 1st=no matr how hard man try, cud nevr liv up 2 Stndrds
 G set B4 man
 so cam in 2 worl persn Js Xp, Son, & permit Js tranfr
 sins man upon self
 P tel us=2 Cor 5:21
 Js receiv our sins, pd penity 4them & made posibl 4
 man 2B justfy/made rite G's eyes
 2nd=G declar sinr ritus & has remov sentenc judg agin
 him by tranfer sins 2 Xp & then transfer ritusnes of
 Xp 2 man
 3rd=H Sp work hart/lif persn 2 giv individ potentil 2
 liv ritusly 4 G
 There is equatin=It is G to Js to man, to The H Sp
 in this transactin man is Raised To Th Stndrd
 He cannot, he nevr cud, & he nevr wilB abl acomplish
 this on own merits
 It taks G transfir sin of man 2 Js, who in turn tran-
 fer His ritusnes 2 man, & inturn H Sp lift lif that
 man fr ordinary 2 G's Stndrd
 it means a life has suml els at helm
 (Ilus Horatio Bottomley & Capt Tylor)
 G wants 2 manag liys we liv
 1) G set Stndrd & no l can reach Stndrd except dun
 G's way
 He wants us 2B Raised To That Stndrd and in ordr 2a
 2do so, we musB wil 2let suml els run our liys
 We can & do hav Justificatin, or R made ritus in G's s
 site, but only thru faith in Js Xp.

"Raised To The Standard"

Scripture: Romans 3:21-30

God placed man in the Garden of Eden and said to him, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." - Gen. 2:16b-17.

Here was the standard God had set before man. And we know the result and how man was unable to keep to that standard.

Then later on, God set the standard again, but this time it was written down for man to see, and read, and memorize. There could be no mistaking just what it was that God wanted man to do. God wrote: "I am thy Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Ex. 20:2-17.

This then was the Law. This was the standard which God had set ~~xx~~ forth for men to live by. But we all know the history of the people of God following to the giving of the Law, how they found it impossible to live up to that standard. The Law of Moses saved no one. But it did ~~showxxxximportant~~ make an important point. It showed that man could not live up to God's standard. Centuries passed and a new preacher named Jesus appeared on the scene and taught in a controversial way. In the Gospel of Matthew chapter 5:48, He said, "Be ye, therefore, perfect, even as your Father, who is in heaven is perfect."

Instead of making the Standard more reachable, Jesus makes it unreachable. So how does anyone attain the Standard of perfection which God not only expects, but demands? The answer is found in what we call the Doctrine of Justification." It isn't possible any other way.

In the preceeding verses of this 3rd chapter of Romans, Paul has pointed out how all mankind ~~is~~ stands ~~xxxxxxxxxxxxxxxx~~ before God. **First**, he points out that the Jews had the whole law of God but could not keep it. Then he points out that the whole world stands in God's condemnation. He ended that treatise with the words, "Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." 3:20 It was the Law which pointed out sin to mankind, but even with that knowledge man could not keep the whole law.

So Paul then begins his argument of God's Justification. He writes: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets."

He is saying that God's righteousness apart or separated from the law, is shown by two witnesses. In the Mosaic Law it was required that two witnesses attest to any ~~xxxx~~ accusation being brought against someone. So the two witnesses are, "the Law," which was shown as the Standard for living; and the Prophets who spoke of the righteousness required. So Paul says this righteousness is open and possible to ~~xxxx~~ everyone. Verse 22 tells us, "Even the righteousness of God which is by faith on Jesus Christ unto all and upon all them that believe: for there is no difference."

God's righteousness is open to all and for all and there is no difference between sinners, we are all the same in God's sight. There are no better or worse sinners among us. We are Sinners. And Paul tells us this by saying, "For all have sinned and come short of the glory of God."

The analogy Paul uses is that of shooting an arrow at a target. The arrow has missed its mark; it has fallen short. Our lives are such that they fall far short of the ~~target~~ target, or the Standard which God has set for us.

(Illustration of judge and friend, he pays fine and releases from prison)
Two men who had been friends in their youth met years later in a distant city. One was on the judge's bench and the other was brought before the judge as a prisoner. The evidence was heard and the prisoner was found guilty. It was asked that since the judge knew the prisoner as a friend it might be possible to withhold the sentence. "No," the judge said, "this cannot be done for justice must be served and the law upheld." He gave the sentence, "Fifty dollars fine, or fifteen days at hard labor." The prisoner had no money so he was to be imprisoned. After passing sentence the judge having fulfilled his duty, laid down the gavel, took off his robe, stepped down from the bench, and standing beside the prisoner paid his fine, put his arm around his shoulder and said, "Now John, come home to my house."

This is exactly what God did through Jesus Christ. And Paul spells this out in the 24th verse, "Being justified freely by His Grace through the redemption that is in Christ Jesus."

By using the word "redemption" Paul is saying that an exchange has taken place through Jesus. He adds to this by saying, "Whom God set forth to be a propitiation, (or substitute), through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God." verse 25

Jesus became our substitute and with His blood He has covered the sins of mankind much like the blood of the bulls and goats covered the Mercy Seat in the Tabernacle and the Temple.

Still summing up, Paul says, "To declare, I say, at this time His righteousness: that he might be just and the justifier of him which believeth in Jesus." verse 26.

God pointed out the righteousness of Jesus to show that He was just, or right in God's eyes, making it possible that He, (Jesus), could be the justifier, or the One who makes people right in God's eyes, and this is done through belief in Jesus.

Now does all of this make it possible that we can say that because we know about Jesus we are better than anyone else? Paul says: "Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith." verse 27.

There is no room for boasting for anyone. To the person who thinks he has a better place in God's kingdom because he is performing good works in the church, he needs to know that no works of any kind can achieve the covering of his sins with the blood of Christ. It is strictly and only by Faith.

And Paul then adds, "Therefore we conclude that a man is justified by faith without the deeds of the law." *vs 28*

This leaves us with an equation that involves ~~the~~ God, Jesus, the Holy Spirit, and man. How do we solve it and have everything fall into place?

(Illustration of double play combination, Tinker to Evers to Chance)

Back in the early years of this 20th century there was a combination in baseball which was performing records, especially in double plays. They played shortstop, second base, and first base respectively for the Chicago Cubs. Their specialty on the field moved sportswriters to writing lyrical verse about them. One writer so moved, wrote the lines:

Ruthlessly pricking our banner bubble,
Making a Giant hit into a double,
Words that are weighty with nothing but trouble:
Tinker to Evers to Chance.

Each of these three men played an important role in the record double plays they recorded. It took all three of them doing their respective jobs to accomplish the feat that forever have placed them in the annals of American Baseball. Tinker, to Evers to Chance was a trio which was practically unbeatable. To the Christian there is the Trio of God, the Father, Jesus the Son, and the Holy Spirit, plus man himself which makes a quartet. This ~~ex~~ equation is solved by looking at the respective roles each one plays in the plan of Justification. **First**, God saw that no matter how hard man tried, he could never live up to the Standard He had set before man. So He came into the world in the person of Jesus Christ, the Son, and He permitted Jesus to transfer man's sin upon Himself. Paul writing of this to the Corinthian Church says in 2nd Corinthians 5:21: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Jesus received our sins, paid the penalty of death for them, and thus made it possible for man to be justified, or made Right in God's eyes.

Then **Secondly**, God has declared the sinner righteous and has removed the ~~xxx~~ sentence of judgement against him by transferring ~~the x sin~~ his sins to Christ, and then transferring Christ's righteousness to man.

Then **Thirdly**, The Holy Spirit works within the life of the individual to give the believer the potential to live righteously for God.

There is the equation. It is God to Jesus, to man, to the Holy Spirit. In this transaction man is "Raised To The Standard." He cannot, he never could, and he never will be able to accomplish this on his own merits. It takes God transferring the sin of man to Jesus, who in turn transfers His righteousness upon man, and in turn the Holy Spirit lifting the life of that man from the ordinary to ~~xxx life~~ God's Standard. It means a life that has someone other than self at the helm.

(Illustration of Horatio Bottomley and Capt. Tylor of Salvation Army)

In England, Horatio Bottomley was the editor of a popular periodical and popular as a man as well. He made a fortune, but when his swindles were discovered he was sentenced to seven years in prison for embezzlement. Captain Tylor of the Salvation Army heard of him and decided to pay him a visit in prison. Captain Tylor thought of what he could tell this man to

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help him. On the way he thought that the most important thing he could tell him would be his conversion to Christianity. So when he met the prisoner in his cell he told him he was converted in Colston Hall in Bristol. He named the man who was the evangelist that night, and said he was preaching on the text, "Ye must be born again."

"Was that ~~xxxxxx~~ in the year so and so?" Bottomley asked, specifying the year.

"Yes, it was," Tylor replied.

"And was it on a Friday night?" asked Bottomley.

"Yes, it was," Tylor replied, but how did you know?"

"I too was there," cried Bottomley. "But I curled my lip and walked out saying, 'It's not for me. I'm going to run my life in my own way and I won't let anyone else manage it.'"

God wants to manage these lives we live. But God has set His Standard and no one can reach that Standard except it is done God's way. He wants us to be Raised to that Standard and in order to do so, we must be willing to let someone else run our lives. We can and do have Justification, or are made Righteous in God's sight, but only through faith in Jesus Christ.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor July 20, 1986
Mr. Dale Rice, Minister of Music
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys

Prayer Requests

*Hymn No. 576 "Thou, Whose Purpose Is to Kindle"

*Ascription

*Exhortation

*Confession (In Unison) Our Father, enable us to glorify you through worthy service. Give us ears to hear the words of your Son Jesus Christ. May we heed Him as He summons us to service. We ask forgiveness for neglect of the oppressed; for the rejection of those who are sick, or in prison; for any discrimination we may show in word or deed; and for the avoidance of those beneath our station in life. Help us to educate ourselves as well as others in the work of the Master. In His name. Amen.

*Kyrle

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 451 "Jesus, Thou Joy of Loving Hearts"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer

Offering

Offertory

*Doxology - page 382

Scripture: Romans 5: 1-11

Sermon: "A Dream Come True"

*Closing Hymn No. 409 "Who Is On The Lord's Side?"

*Benediction

*Closing Chimes

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers that grace our altar have been placed by Mrs. Phyllis Tait and Beth in memory of husband and father Bob.

Ushers for today are: Rob Vinroe, Bob Dellen, Randy Dellen, and Kevin Snyder.

Greeters at the door this morning are Marilyn Snyder

Mary Lou Davis and Marilyn Snyder will be visiting the hospital this week.

Attendance for last Sundays services was 96 with 6 visitors.

> Hospitalized: Peg McClymonds, *DONATHY KENNEY*

> Liturgists are still needed for the month of August. If you would like to assist one of our Pastors by doing this work for the Lord, please stop or contact the office or the Pastor.

UPCOMING MEETING - July 28th at 7:00 P.M. the Constitution and By-Laws committee will meet. Please try to be there.

5 DAY CLUBS - We are still looking for people who would be willing to let us use a part of their back yard or a basement, etc. This would be use for our 5-Day Club. This is held for 5 days, 1 hour each day. This is being used for doing God's work so that we may teach children who do not hear the word of God. We need people's yards for the weeks of July 14, 21, 28, August 4, 11, and 18th in order to teach the word of God to children. We need your support, and without your support we are unable to teach the children. Please contact Tracey Smiley at church or at home 285-3038.

> There are petitions available which will be given to our Butler County judicial officials urging them to enforce the existing laws against pornography and obscene materials. It is urgent that we take this action to make our public officials aware that there is a grass roots opposition to the filth being sold and distributed in our community, namely the adult book store on Route 8. So please take a minute to sign a petition this morning and better yet, take one with you and have your neighbors and friends sign it also. Please return the signed petitions to the church office by July 27th.

> Property Committee Meeting Monday at 7:00 PM. Council members are urged to attend.

SIGN REENTER

YOUTH MEETING TUES. 7:00

Community Bible Church - Sagamore, Pa. - July 18, 1993

Prelude

Greetings/Joys/Announcements/Prayer Requests

VBS July 26, 6:30-8:00 PM - Money, cookies, etc
Lord's Supper next Sunday
Bible Study next Subday after church

Ascription

Call to Worship:

BLESS THE LORD O MY SOUL: AND ALL THAT IS WITHIN ME,
BLESS HIS HOLY NAME.

BLESS THE LORD O MY SOUL, AND FORGET NOT ALL HIS BENEFITS.
WHO FORGIVETH ALL THINE INIQUITIES: WHO HEALETH ALL
THY DISEASES

WHO REDEEMETH THY LIFE FROM DESTRUCTION, WHO CROWNETH
THEE WITH LOVINGKINDNESS AND TENDER MERCIES.

*HYMN

OFFERING/PRAYER

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTUREROMANS 5:1-11

SERMON: "A DREAM COME TRUE" - ST. PAUL'S BUTLER 7/20/86

-h. d

*BENEDICTION

*POSTLUDE

YALONKA

Mrs. FISHER

URS BOKER - JEAN

DAWN

Mrs. WATT

Scrip: Rom 5:1-11; Sermon: "A Dream Come True"

(Ilus movie=AN OCASIN AT OWL CREEK BRIDGE)

P SPKS DREAM WH/MAN HAD 4CENTURIES & BASIS OF SCRIP 2DAY

VS 1=THEREFORE - MUS GO BAK CHAP 4 & WAT P SAY THER=JUSTIFICATIN

VS 1=PEAC POSIBL ONLY THRU RELATSHIP W/JS XP

VS 2=THRU JS HAV INTRO 2GPAGE WH/WE HAV

A=ESS=USHER IN2 PRESENC OF ROYLTY-G'S PRESENC, MERCY/KINDNES

=HARBOR/HAVEN, BCUZ JS CAN REACH HARBOR(JS), SAFELY

BCUZ OF THIS P SAY=VS 2B

HOPE=NOT WISH THINK, BUT CONFIDENC

VS 3A=ONLY IDIOT SO THAT, RT??? RIGHT & IF IDIOT CALLD XP

TRIB MEANS PRESUR & THINK PRESUR AS B BAD/NO GUD

NATUR=OIL/COAL/GAS PRODUC UNDR PRESUR

VS 3B=SIKNES, HARDSHIP, PERSECU, UNPOP PRODUC PATIENC

PATIENCE=ABIDE UNDR, ABID IN XP WEN IN GUD & BAD TIMES

(ILUS KOREAN XPIANS) THIS PATIENC

VS 4A=EXPERIENC BILD CHARACTR

VS 4B=HOPE MEAN CONFIDENC

BLIEVR UNDR PRESUR & THIS PRODUC ABILITY ABID UNDR EVRTH, & THIS

ABILITY BILD CHARACTR WH/LEAD 2CONFIDENC & ALL BILD BLIEVR 2KNO

VS 5=H SP INDWEL US & GIV XPAIN JOY-NOT SOUR/GLOOMY PEOPLE

VS 6-10=WHY WE SHUD HAV THIS JOY -EXPL VSS

P SPK OF MAN B JUSTFY B4 GOD, BUT GO STEP FURTHER=RECONCILED

W/GOD

THIS A DREAM COME TRUE BCUZ 4CENTURYS CUD NO BRDGD THAT GAP

EPH 2:13=BUT NOW IN XP JS, YE WHO WER SUMTIMES FAR OFF R, ADE

NIGH BY THE BLOOD OF JESUS CHRIST

NOT JUS W/DETH JS, BUT BY HIS LIF=HE IS ALIVE 2RECONCILE US W/G

2RECONCILE MEANS TO MAKE RIGHT

(ILUS THACKERY & CHAS DICKENS)

XX

MT 23-24=(JS SPK OF RECONCILIATIN)

(B=APL TWO BROSCCANADA IN CHURCH & REVIVAL TAK PLACE)

CY

Is ther anyl U need 2B reconcil 2?

Why not ask G 2giv Sp strg/courag 2mak
thing rt w/bros, sistr & C heal G can ~~see~~
bring bout.

ther mayB suml yur aquant who bin seek

2hav peac & up 2now only bin a dream

Why not seek 2day 2 help Mak A DR Cum Tru

"A Dream Come True"
 Scripture: Romans 5:1-11
 (Ilus movie-An Ocasin At Owl Creek Bridge-prismr,e)
 P spks dream wh man had 4 centrys & this basis scri
 in 5h chap P Bgin=Ther4 & mus lk wat ther4, is ther
 here it sumatin much wat sed chap 4,& in that chap
 P spk of justificatin,now say=ther4 & vs 1=READ
 We ldivid bin made rite/ritus/justfy G's site ther
 peac wh rein/dwel that lif wh unlik any peac of worl
 It peac only possibl thru relationship w/Js Xp
 That relatship P say furthr=vs 2=READ
 He say thru Js hav intro 2grac wh we hav
 word 4aces hav 2means=1st=of B ushr into pres roylyt
 In this sens P say Blievr ushr in2 pres of G
 G opn dor 4us & we find not vengenc/jusg,but absol
 underserv, unmerit,incredibl mercy/kindnes of G
 2nd=meaning of habbr or haven
 this contex as the man bin tempes tos & unabl 2reach
 harbor or haven & it then thru gift of G thru Xp we
 may reach th harbor or haven safely & find haven fr
 storms of lif & Buz this=P say=Rejoic in hop of xx
 Glory of G
 4 Xpian Hope not word of wishfl think but mean confid
 Hav herd/red so cal econmis predic futur grow of US
 mes peo no kno ovr 90% econmis hav made/mak predics
 of glum/doom nevr cum tru & if no did so,nol listn
 (Ilus darts & wall St jurnl & stoks)
 P no talk glumy time 4Blievr,but say Blievr cud/shud
 hav confid Blong 2 Lord
 vs 3a=Now only idiot wudB thankfl mid struggl/probs
 Rite? Thats rite,but if idiot cal Xpian he kno it
 trib wh produc strongr persn
 Wc 4 Tribulatin means pressure
 kno wat presur is & usuly think presur noB gud
 In natur presur of yrs giv products oil/gas
 This wat P alud 2 & say presurs of lif,trib if U wil
 giv us strngth 2 go on=vs 3B
 Patienc is 2abid undr & suges Blievr no only lern 2
 abid in Xp wen all wel,but also wen evrth go wrong
 (Ilus Korean Xpian=we lik nails,hardr U hit,deep go
 That wat tribulatin shud produc,
 but patienc or abid undr lead 2=vs 4A
 word 4experienc has 2do w/biId of charctr & then it
 experienc,hope=vs 4B=hopr mean confidenc
 So Blievr undr presur,& it this presur wh produc
 abilty 2abid undr evrth & this abilty in turn bids
 charactr wh in turn leads 2confidenc & all this
 bids up Blievr 2 kno=vs 5
 Blievr has confidenc Buz kno G's luv indwel Buz xx
 Hav evidenc G's H Sp in his lif

THIS IS NOT SHUD HAV AS XPIANS 2/
 Insted of go thru lif w/sour/solem/unsmil face,
 shud exhib JOY ours thru Xp & P tel us in vss 6-10
 P expl duznt mak sens wat G did 4 mank
 peo hav dy,giv livs 4frends,but not 2many cases ay
 4 strangers delib & that exacly wat Js did
 P apk saly wh justfy Blievr G's site, but it go 1
 & P furthr & that=RECONCILES man w/G
 There is A Dream Cum Tru
 4centrys man alienat/seprat fr G & no possibl way 2
 bridg that gap
 But G did thru Js Xp
 P say Eph 2:13=READ
 But P want us 2undrst fuly/completly & that why say
 vs 10=READ
 it duznt end in deth Js but continu thru His lif,
 G's provisn 4sinfl man is not jus dyng Sav,but a
 living Xp=He is Alive
 He abl direc/lead & 2cloth us w/Self 2liv this lif
 w/all presurs & problems in His strength
 That Doctrin R,conciliatin truly means
 It relatship can hav w/G thru Xp wh was no possibl
 B4 Js dy 4 mank
 Now it lthing 2kno Recon, but quit nothr practic it
 AS hav known this luv fr G,we 2shar & pas on
 2 Reconcil mean 2mak rite,2mak frends agin & this
 Dream G made cum tru 4 evrl
 (Ilus Thackeray & Dickens)
 Reconcil bring heal 2both partys
 It hartwarm 2 hear 2frends reconcil B4 2late lik
 Thackeray & Dickens
 But how many cases R ther wher 2peo refus 2budg &
 1 dy,othr livs lif remorse/regret?
 In church in Canda 2bros Blong same ch,atend reg & si
 ea sid ch,but no talk many yrs
 visit minstr pr on Reconcil,H Sp work ther harts, &
 met ea othr midl ch,embrac & reconcil & ch exper a
 revivl in all its membris
 This wat G want fr us
 Mt 5:23=Js say 2atend ch & hol grudgs,ilwil agin suml
 is 2worship wrongly
 Is ther anyl this day U need 2B reconcil 2?
 Why not ask G 2giv U sp courag 2mak things rite w/tha
 bros/sistr & G heal proces G can bring bout
 Ther mayB sum of Ur acquaintanc who has Bin seek 2
 hav peac & up 2now it has only bin a dream
 Why not seek 2day 2help mak=A Dream Cum Tru?

"A Dream Come True"

Scripture: Romans 5:1-11

(Illustration of prisoner in Movie, "An Occasion At Owl Creek Bridge")
I read about a movie that was shown many years ago on TV. It was entitled, "An Occasion At Owl Creek Bridge." A prisoner was going to be hanged in through a trap door in a bridge. The guards led the prisoner to the gallows. His hands were bound, they put a rope around his neck, put a hood over his head and then when the guards stepped back, the executioner pulled the lever. The trap door swung open and you were able to watch the prisoner drop through the empty space. But his fall did not stop at the end of the rope. The weight of his body snapped the rope and he plunged into the cold swirling water of the river. He struggled underwater to get free, as the current carried him downstream. After a period of time he was able to free his hands, remove the hood and continue swimming underwater. The guards and police were shooting at him, but soon he was out of their range. After a brief rest, he continued to swim downstream. In the distance dogs can be heard barking, getting on the scent of the prisoner. Throughout the film he is able to evade the guards in different situations. He pulls himself up on a sandbar and cries out, "I'm a free man. After climbing out of the water he heads for a wooded area which provides him with the cover he needs. He follows through the woods and finally comes to a place that opens to a field beyond. As he comes out of the woods there is a house on the horizon at the end of the field. He shouts for joy and the door of the house opens and his wife comes out. They see each other and both begin to run toward one another. The film action is slowed to slow motion and they run through the tall grass and flowers in deliberate strides. Within a few moments you know that they will meet and embrace and their meeting will be complete. But just as they fly into each other's arms, the screen goes black. It appears as though the picture is lost. For a few seconds the screen is dark and then you hear a horrible thud, and then a jerking and gurgling sound. And when the picture comes on again, you see a man dangling at the end of a rope. It is then you realize that what you thought you saw was the hope that passed before the prisoner's eyes before he met his death. What seemed to be a reality, was merely a dream.

Paul speaks to this dream which man had for centuries and this is the basis of our Scripture for today. In this 5th chapter of Romans Paul begins by saying, "Therefore," and as we always must do when we come to a "therefore" we must look to see what it is "there for." Paul's "therefore" at this point is a summation of much which he has said in the 4th chapter. In the 4th chapter he spoke somewhat extensively of "justification." Now he goes on to say, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

When an individual has been made "right" or, "righteous" or, "justified" in God's sight there is a peace which reigns and dwells in that life that is unlike any peace the world may have to offer. It is a peace that is only possible through a relationship with Jesus Christ.

That relationship Paul says further: "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God!" He is saying that ~~Jesus Christ is the introduction~~ through Jesus we have an introduction to the grace which we have. The word Paul uses for "access" is a word that has two meanings. The first meaning is that of being ushered

into the presence of royalty. In this sense Paul is saying that the believer is ushered into the presence of God. He opens the door for us and we find not vengeance, or judgement, but the absolute undeserved, unmerited, incredible mercy and kindness of God. The second meaning of the word is that of a harbor or haven. In this context it is as though man has been tempest tossed and unable to reach the harbor or haven, and it is then through the gift of God through Christ that we may reach the harbor safely and find a haven from the storms of life. And because of this Paul says, we, "Rejoice in the hope of the glory of God."

For the Christian "hope" is not a word of wishful thinking, instead it is a word that means confidence. We have been hearing and reading of the so called "noted economists" predicting the future growth of our nation. But what most people don't know is that over 90% of the so called "economists" have made and are making dire predictions that never come true. They are the purveyors of gloom and doom and if they didn't come out with dire predictions no one would listen to them. And so one newscaster has said the only logical way to select which stocks to invest in is to hang the page of the Wall Street Journal which lists all of the stocks on the wall and then to throw darts at it and the stocks selected this way you should invest in. Paul was not talking of a gloomy time for believers but was saying that the believer could and should have the confidence that he belongs to the Lord. But it is more than this he says, because he goes on, "And not only so, but we glory in tribulations also."

Now only an idiot would be thankful in the midst of struggle and problems. Right? That's right! But if that idiot is a so called "Christian," he knows that it is tribulations which produce a stronger person. The word "tribulation" means pressure. We all know what pressure is and quite frankly most of us have never thought of pressure as being too good. In nature, many of the natural elements such as coal and oil are the by-products of years of pressure. ~~A Korean Christian telling of the tremendous pressure they were under by the communists said, "We are like nails. The harder you hit us the deeper you drive us!"~~ This is what Paul is alluding to. He is saying that the pressures of life, tribulation if you will, give us a strength to go on, because "knowing that tribulation worketh patience."

Paul is saying that the pressures of everyday life, sickness, hardship,, persecution, unpopularity, all of these, produce "Patience" in the believer.

The word used for "patience" is to abide under and suggests that the believer not only learns to abide in Christ when all is well, but also when everything is going wrong.

(Illustration of Korean Christian)

A Korean Christian tells how he and his friends reacted when they were under great pressure from the communists. They used to say, "We are like nails: the harder you hit us the deeper you drive us."

That is what tribulation should produce. This "patience" or abiding under leads to, "And patience, experience." The word for "experience" ~~is~~ has to do with the building of character. And then it is, "And experience, hope." And as we said the word hope means "confidence." So then the believer is under pressure, and it is this pressure which produces the ability to abide under everything; and this ability in turn builds character which in turn leads to confidence. All of this builds up the believer to know, "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

All of this builds the believer up to the point where he has confidence because he knows that God's love indwells him because he has the evidence of God's Holy Spirit within his life. This is the "joy" we should have as Christians. Instead of going through life with a sour, solemn, unsmiling face, we should exhibit the JOY that is ours through Christ. Paul tells us why we should have this joy in verses 6 through 10, (read these).

Paul explains here that it doesn't make sense what God did for mankind. People have died, and given their lives for friends, but the cases are few and far between of people dying for strangers deliberately and that is exactly what Jesus did. Paul is speaking of Salvation which justifies the believer in God's sight. But it goes one step further and that is, it "Reconciles" man with God. There is "A Dream Come True." For centuries man was alienated and separated from God and there was no possible way to bridge that gap. But God did it through Jesus Christ. Paul says in Ephesians 2:13, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

But Paul wants us to understand it fully and completely. That is why in the 10th verse he says, "We were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life."

It doesn't end in the death of Jesus, but it continues through His life. God's provision for ~~xxxxx~~ sinful man is not just a dying Savior, but a living Christ as well. He is Alive! He is able to lead us and direct us and to clothe us with Himself to live this life with all of its pressures and problems in His strength. That's what the Doctrine of Reconciliation truly means. It is a new relationship we can have with God through Christ which was not possible before Jesus died for mankind.

Now it is one thing to know Reconciliation, but it is quite another to practice it. And practice it we must. As we have known this love from God, we are to share it and pass it on.

To reconcile means to make right; to make friends again and this is the Dream that God made come true for everyone.

(Illustration of Thackeray and Dickens)

William Thackeray and Charles Dickens were both English writers. They were also friends. They had a quarrel and neither would speak to the other. Shortly before Christmas in 1863 they met in London and they refused to speak to each other. But pricked in his conscience, Thackeray turned back and seized the hand of his old friend saying that he could not bear the coldness ~~between them~~ that existed between them. Dickens was deeply touched and his anger and jealousy gave way to the reconciliation they both needed. Shortly after this Thackeray suddenly died. Sir Thomas Martin wrote in his memoirs, "The next time I saw ~~him~~ Charles Dickens he was standing at the grave of his rival. He must have rejoiced, I thought, that he had shaken hands so warmly a few days before."

Reconciliation brings healing to both parties. It is heartwarming to read of two friends reconciling before it was too late, like Thackeray and Dickens. But how many other cases are there where two people refuse to budge and when one of them dies, the other lives a life of remorse and regret? In a church in Canada two brothers belonged to the same church and both attended every Sunday. One sat on one side of the congregation and the other sat on the other side. But they had not spoken in many years. A visiting minister preached on reconciliation, the Holy Spirit moved in both their hearts and they met each other in the middle of the church, each going to the other; they embraced and reconciled and the church experienced a revival in all of its members. That is what God wants from us. In the Gospel of Matthew, chapter 5:23 Jesus says: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Jesus is saying that to attend church and hold ~~things~~ grudges or ill-will against someone is to worship wrongly. Is there anyone this day you need to be reconciled to? Why not ask God to give you the spiritual courage to make things right with that brother or sister and see the healing process God can bring about. There may be someone of your acquaintance who has been seeking to have peace and up to now it has only been a dream. Why not seek today to help make "A Dream Come True!"

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor July 27, 1986
Mr. Dale Rice, Minister of Music
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Hymn No. 526 "Faith of Our Fathers"
*Ascription
*Exhortation
*Confession (In Unison) Father, too often we have been involved in a meaningless round of activities. All of this has kept us busy but has brought no satisfaction. Forgive us for being self-centered, and grant us new strength through a renewed return to your will for our lives. In Jesus' name we pray.
Amen.

*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 458 "Take My Life, and Let It Be Consecrated"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer
Offering
Offertory
*Doxology - page 382
Scripture: Hebrews 2: 11-15
Sermon: "Onward and Upward"
*Closing Hymn No. 617 "Onward, Christian Soldiers"
*Benediction
*Closing Chimes
*Postlude
+ + + + + *Congregation Standing + + + + +
The beautiful flowers that grace our altar have been placed by Mr. & Mrs. William Johnston in loving memory of Catherine's father.

Greeter for this morning at the door is: Mr. Clarence Wolfe.
Ushers for today are Dick Dally, Dick Mangel, Ed Walker, and Don Kingsley.
Don Kingsley and Herb Shearer will be visiting the hospital this week.
Attendance for last Sundays services was 100 with 13 visitors.
Hospitalized: Bobby Tedder in BMH - OUT

JEAN SKYDER - HOSPITAL PMA.

- > PETITIONS that were handed out or that you took to secure signatures are due in today. If you did not bring yours please see that it gets to the office as soon as possible.
- > UPCOMING MEETING - July 28th at 7:00 P.M. the Constitution and By-Laws committee will have a meeting. Please be
- > LITURGISTS are still needed for August. This is your last chance to volunteer before we start the draft. Please come to the office or see the Pastor.
- FLOWERS are needed for August 31st, November 9 & 16th. If you would like to have a memorial for a loved one, see Ginny or call the office.
- > 5-DAY CLUBS are still available if you would like to hold one at your home. The only dates available at this time is July 28th and August 11th. If you would like more information please contact Tracey Smiley at 285-3038. This is an opportunity to teach children the lessons of Jesus.
- > Rev. Harvey T. Goodling passed away this week. If you would like to express your sympathy, you may do so by writing to Mrs. Lorraine Gallagher 2949 Ainsworth St. NW Portland, Oregon 97211
- > AUGUST SERVICES - beginning next Sunday, August 3rd the morning worship service will be held at 11:00 a.m. only. The services will again be held in the Sanctuary. Sunday School will be held at 9:30 a.m.

BLOOD DRIVE

YOUTH MEETING TUESDAY 7:00 P.M.

"Onward And Upward"
 Scripture: Hebrews 2:11-15
 (Ilus -No Limits-absolut limit set by Brutus Hamilt
 Jus as ther bin progresiv improv many area sport so
 shud therB progresiv improv of Doctrin lk this morn
 That Doctrin is=SANCTIFICATIN
 We 3 cum 2us fr=Heb=KADASH-halo,consecrat,sanctfy
 G=AGIAZO-consecrat,sanctfy
 fr thez words also get=holy,saint,sanctuary
 (Ilus Westminster Catechism quote)
 Ther in nutshel is wat Doctrin all bout
 In Scrip,authr Hebs bin spk bout angls 1st chap &
 lik P las wks Scrip Bgin=Ther4 vs 1-& it ther4 2
 sum this up
 Bgin comp angls & man & lk this bakgr undrst wat say
 bout Sanctificatin
 G creat angls specil agents,distinc apart othr crea
 (Ilus dog & man who dy-perhaps G angls,we no kno,
 but Balaam's donky Scrip saw angl)
 vs 5=say angls no control futur worl,mil Kingdm Xp
 vs 6=Ps say this & S Man here is not Js,it mean a
 son of man & exampl is Ezek cal by G=Son of man
 vs 7=actul mean is=a littl lowr than G
 G plac man perf evirn & 2hav domin ovr evrth & say
 this vs 8=(READ)
 end vs 8=why not? Bcuz man sin,turn fr G
 animl 2B frendly now hostil;gr no yield crop w/o
 hardship,probs;man Bgin 2 dy & lif no same Bcuz sin
 So G desir remedy situatin & restor man 2 self &
 so He act & writr tel us=vs 9
 G sent Js in2 worl & 2identfy Self w/man Bcam lik
 man all respec evn 2 pt of=Bcum Littl Lowr than angl
 hr words=A Littl Lowr Than G,did this so cud giv
 lif 2 restor man 2 God
 vs 10=this expl this actin by G & tel Js had 2endur
 pain of suffr/deth on cros=our"Captin" in ord 2
 lead man bak 2 G
 vs 11=Js who Bcam G in flesh=othr word=Bcam man is
 on sam levl as man Bcuz that act,but Bcuz of His
 ident w/man,& Bcuz wat did 4man Js no ashame 2cal
 us His broos
 & He is our broos if we His tru folowrs
 Writr quot sevrl Ps vss 12-13 & in thez Ps ,Femist
 mak ref 2 Messiah
 Writr elabrat bit furthr vs 14 on fac Js tuk on ~~hmn~~
 humn form & went thru humn ordeal ord ovrcom devil
 But did this 2free thoz undr curs deth & mak posit
 4thoz Blievr 2B Sanc or made holy G's site
 So wat read here is all mank hav possibilty 2B made
 holy thru Xp & this is SANCTIFICATIN

Sanct hav 3 degree
 Positional
 Progressive
 Ultimate
 W/positinl we hav this thru Js & Bcuz of Him
 We hav=Position if U wil B4 G Bcuz wat Js did on
 P=lf mank
 Blievr has this sanct imed & compl wen Bcum Bliev
 in Js Xp
 But actuly wen spk 3 degree Sanct,ther R 2 ovr wh we
 hav no control
 1st is postinal Sanct & othr is Ultimate Sanct
 W/positinl Sanc hav this automatic thru Xp & w/Ult
 Sanct wil hav this & tak plac in G's etrnal Kingdm
 this wilB grant 2all Blievr & wilB perfectin givn
 by G
 Progresiv Sanct is wat we shudB bout this lif
 Progresiv Sanct is ongo proces in wh seek 2gro mor
 Xplik in our livs
 (Ilus MacArthur & woman prost=I Gues I Dont real want
 In ord 2 really progres in Sanct we mus hav desir 2do
 that wh necessary 2liv dif than did B4 met Js Xp
 (Ilus pious/pompous man &=Why do U think peo cal Xpia
 How do peop kno us? Can we B cal Xpain & it tru?
 Sanct is provid thru Js Xp,but that end of it B auto
 matic
 we mus liv it,we mus work at it,we mus work at B
 tru Xpian
 it mor than jus B cal Xpian Bcuz we membs Xpian
 Church
 Js sed: Mt 7:20=By ther fruits U shal kno them
 E of B Xpian stretch B4 ea us but road no smooth
 no easy & Js say same chap Mt=vss 13-14
 gate is narro leads=ONWARD,but as travl road it lead
 evr UPWARD
 Sanct is merly liv daily th Xpian lif,seek 2put
 away fr livs thoz things wh no Blong our livs
 Thus we striv 2liv 4 our Lord Jesus Christ

"Onward And Upward"

Scripture: Hebrews 2:1-11

(Illustration of "No Limits" set by Olympic coach 20 years ago)

About 20 years ago, Brutus Hamilton coach of the U.S. Olympic team, compiled a list of what he considered the ultimate in track and field performances. He came to the conclusion that there were absolute limits to human strength, speed, agility and endurance.

He said no one would ever run the 100 yard dash in less than 9.2 seconds.

or: the mile in less than 3 minutes 57.8 seconds

put the shot more than 62 feet

throw the discus more than 200 feet

do better than 7 feet 1 inch in the high jump

27 feet in the long jump

or 16 feet in the ploe vault

Since then, in every case, someone has.

Just as there ^{HAS BEEN} progressive improvement in many areas of sports, ~~so~~ ^{so} should there be progressive improvement in the Doctrine we shall look at this morning. And that is the Doctrine of Sanctification. The word "Sanctification" comes to us from both the Hebrew and the Greek. In Hebrew it is fomr the word "KADASH" which means to be "hallowed, to consecrate, to sanctify." In the Greek it is from the word, "HAGIAZO" which means, "to consecrate, to sanctify. It is from these derivations that we also have the words "holy, saint, and sanctuary."

The Westminster Catechism defines Sanctification as:

"The work of God's free Grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness."

There in a nutshell is what this Doctrine is all about. But the one distinguishing thing about it is, that it has three basic degrees to it. We shall look at those three degrees using our Scripture for this morning as our basis.

In this Scripture, the author of Hebrews had been speaking about angels in the first chapter. So like the Apostle Paul in last week's Scripture, he begins the 1st verse of the 2nd chapter with the word "therefore." The "Therefore," is "there for" the purpose of summing up his words about angels. Now he begins making a comparison between angels and man. God had created the angels as His agents and they were and are quite distinct and apart from God's other creation, namely human beings. Incidentally, I not only believe in angels because of what Scripture says, but from ~~what~~ evidence I have been privileged to from time to time. Just recently I was talking to a woman whose husband died. She was telling me that on the day of her husband's death, their dog who was devoted to the man, stood outside his door and would not enter. She acted as though she were afraid to go in. We have no ~~proof, but I believe that animals~~ way of proving it, but it seems as though animals can sense the presence of angels and it is possible this is what the woman's dog was seeing. We of course have the Biblical proof of Balaam's

donkey seeing the angel of the Lord, when Balaam could not.

So in this comparison the author of Hebrews writes in the 5th verse:

For unto the angels hath He not put in subjection the world to come, whereof we speak."

And he goes on, "But one in a certain place testified, saying, "What is man, that Thou art mindful of him? Or the son of man, that Thou visitest him?"

The person who said this was the Psalmist David, writing in the 8th Psalm.

As we look at this there may be some confusion since it talks of the "Son of man," and then in the next verse it speaks of his station in regard to the angels. Some people mistakenly think this verse refers to Jesus, but that is not true. The prophet Ezekiel was addressed many times by God as "Son of man." So in this verse it is actually speaking of mortal man and not Jesus.

The writer adds: "Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hands."

The actual meaning of "Thou madest him a little lower than the angels," is actually, "A little less than God." God placed man in the perfect environment known as the Garden of Eden and in that environment he was to have dominion over everything, this is what he is saying in the 8th verse, (read this) The closing words of the 8th verse sum up what man did, "But now we see not yet all things put under him."

Why not? Because man sinned and turned from God. The animals who were to be tame and friendly were now turned against him; the ground would not yield its crops without hardship and problems; man now began to die and life was not what it should be because of sin.

So God desiring to remedy this situation and restore man to Himself acted and the writer of Hebrews tells us: "But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man."

God sent Jesus into the world and in order for Him to identify Himself with man, He became like man in all respects even to the point of being "a little lower than the angels." In other words, He abandoned His role of being God, and became a "little lower than God." He did this so He could give His life to restore man to God.

The writer explains this more fully by saying, "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

Jesus had to endure the pain and suffering of death on the cross, "Our Captain" in order to lead man back to God.

Then the writer adds: "For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren."

Jesus, who became God in the flesh, or in other words became a man is on the same level as man because of that act. But because of His identification

*(Starting at top of page 3, "Jesus is not ashamed to call us His borthers.
And He is our brother if we are His true followers.")

Then add:

~~Paul~~ ^{WRITER} quotes from several Psalms ~~in~~ in verses 12 and 13 and in these Psalms the Psalmist is making reference to the Messiah. ~~WRITER~~ ^{WRITER} elaborates a bit further in the 14th verse on the fact that Jesus took on human form and went through the human ordeal in order to overcome the devil. But He did this to free those who were under the curse of death and make it possible for those believers to be sanctified, or made holy in God's sight.

(Then continue page 3, with: "So what we are reading etc.")

with man, and because of what He did for man, Jesus is not ashamed to call us His brothers. And He is our brother if we are His true followers.

So what we are reading here is that all mankind has the possibility to be made holy through Christ. This is sanctification. But as we said, sanctification ~~is~~ has three degrees. Those degrees are positional sanctification; progressive sanctification; and ultimate sanctification.

With Positional Sanctification we ~~have~~ have this because of Jesus. We have a "position" if you will before God because of what Jesus did on behalf of mankind. A believer has this sanctification completely and immediately when he becomes a believer in Jesus Christ. And actually when we speak of Sanctification and its three degrees there are two of those degrees over which we have no control. The first is as we said, "Positional Sanctification." The second is "Ultimate Sanctification." With "Positional Sanctification" we have this automatically in our standing with Christ as our Savior. With "Ultimate Sanctification" this will take place in God's eternal kingdom. This will be granted to all believers and will be the complete perfection given by God to each believer. But the third degree, that of "Progressive Sanctification" is what we should be about in this life. "Progressive Sanctification" is the ongoing process in which we seek to grow more Christ-like in our lives.

(Illustration of Dr. John MacArthur and prostitute)

Dr. John MacArthur, tells of a woman coming to see him for counseling who openly admitted that she was a prostitute. She said, "I need help; I'm desperate." After Dr. MacArthur spoke to her about Jesus Christ and how He could change her life, he asked her if she would like to confess Jesus Christ as her Lord and Savior. "Yes," she replied, "I've had it with this life." She prayed the prayer and seemed to have made the commitment necessary. After this Dr. MacArthur said, "Now I want you to do something. Do you have a book which lists the names of all of your contacts?" She looked surprised and answered, "Yes, I do." Dr. MacArthur said, "If you really meant it when you accepted Christ as your Savior, and if you really accepted His forgiveness and are going to live for Him, let's celebrate and burn that book right now. Let's celebrate your New Birth and just praise the Lord by taking that step." She said, "But it's worth a lot of money, a lot of money." Dr. MacArthur responded, "I'm sure it." Putting the book back in her purse and looking him in the eye she said, "I don't want to burn my book. I guess I don't really want Jesus, do I?" And she left.

In order to really progress in Sanctification we must have the desire to do that which is necessary to live differently than we did before we met Jesus Christ.

(Illustration of pompous, pious church member)

A pious church member who thought himself to be a very good Christian visited the Junior department of the Sunday School. The Superintendent asked him to say a few words to the boys and girls. He stood pompously before them and asked, "Why do you think people call me a Christian?" There was an embarrassing silence, then a small voice from the back of the room said, "Because they don't know you."

Sanctification is provided through Jesus Christ but that is the extent of it being automatic. We must seek to live it, to work at being a Christian. It is more than just being called one because we are members of a Christian Church. Jesus said, "Wherefore by their fruits ye shall know them." Mt. 7:20 The life of the Christian stretches on before each of us. But the road isn't smooth nor easy. In that same 7th chapter of Matthew Jesus says also, "Enter ye in at the strait gate: for wide is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Mt. 7:13-14.

The gate is narrow that leads "Onward" but as we travel the road it leads ever "Upward." Sanctification is merely the daily living of the Christian life seeking to put away from our lives those things which do not belong in our lives. Thus we strive to live for our Lord Jesus Christ.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor August 3, 1986
Mr. Dale Rice, Minister of Music

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "I Know Where I'm Going"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Hymn No. "I Love Your Kingdom, Lord" 545

*Ascription

*Exhortation

*Confession (In Unison) O Lord, we admit that too often we live on the surface of life. We are afraid of the depths, though we try to hide many things deep within us. We are also lazy and often uncharitable, judging others by outward appearance. We are troubled by the thought that you see within us. And we find it almost too good to believe that you accept us just as we are. But Jesus has shown us it is so and we trust Him. Help us to live always in the consciousness of this truth. Amen.

*Kyrle

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - Blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 436 "For Those Tears I Died"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer

Offering

Offertory "Chapel Chimes"

*Doxology - page 382

Scripture: Romans 8: 14-17

Sermon: "Joining Royalty"

*Closing Hymn No. 543 "The Family of God"

*Benediction

*Closing Chimes

*Postlude "Trumpet Processional"

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by

Mr. & Mrs. Gottlob Kradel in memory of "Sisters."

Mrs. Genny Nohach will greet the congregation at the door this morning.

Ushers for today are: Marty Henry, Dan Bosko, Frank Crawford, and John Snow.

Bill Pflugh and Howard Jaillet will be visiting the hospital this week.

Attendance for last Sunday was 108 with 7 visitors.

>Hospitalized: Wm. Zavacky Sr. - St. Francis Hosp. in Pittsburgh, room 2304; Teresa Nicholas, Butler

>Liturgists are needed for August 17, 24, and 31st. If you would be so kind to help us out please see Ginny in the office or call her at home.

>YOUTH POOL PARTY is scheduled for Tuesday evening, Aug. 5th. Any interested Youth should be here at the church at 5:30. The van will transport all of the Youth for their party and return to the church at 9:00 p.m. Please come prepared for swimming and a bonfire afterwards.

CHOIR is about to begin their fall season. If you would like to be a part of the choir, we would be glad to have you. We are planning to begin practice at the end of August. More information will be forth coming.

>Congratulation to Mr. & Mrs. Ron Litzinger (Theresa) on the birth of their son this week at the BMH.

>The Pastor will be on vacation during the month of August.

Next week we will have Rev. Vance Neal with us as our guest speaker. If you have any needs during the time Rev. Link is out of town, please contact Ginny in the office or at home. We hope that you will continue to come and support those who are willing to come serve the Lord. If you have any special requests or prayer requests, please see to it that Ginny has the information before the 11:00 service so the speaker can be informed.

>BLOOD DRIVE is in the works with Spang Co. We hope that you will take a minute and read the enclosed paper, take a minute and sign up. Remember only you can help give the gift of life. For more information, please call Sandy Sheppeck, Lois Stokes, or Peg McClymonds.

>Petitions still available, please take & use. Names, phone numbers to call president, attorney Gen, & others of staff on bulletin board in back. (Sample letter look at) please urge action on pornography report.

> 1ST HYMN IS 545

"Joining Royalty"

Scripture: Romans 8:14-17

(Ilus Sara Fergusn, commnr rais 2 roylty)

Much lik Sara Ferg evr persn claim nam Xp inst Bcum part roylty & no matt'r statin lif, or who conec 2

This las/finl Doct we lk at & it=Doct Adoptin

Sara Ferg join roylty by asimilatin, but evr Blievr (in roylty by Adoptin

P put 4th this Doct & in pattic spk Scrip this morn vs 14=spk here sp fac wh 2day many want watr dwn

He say=(READ)=& not all peop led by G's Sp

duznt mean H Sp absen fr indiv livs many peo, on contrary it that peo tak absenc fr H Sp

perhap hear mesag/her many time & chooz no acapt

thus ther no thing as G be fathr all men

ther thoz pt Gospl Jn, 1st chap & say Js made all mank sons of G=READ Jn 1:12a

Interp=thoz "receiv Him" R thoz welcum in2 vilag/homes thoz agre He sunth out of ord & thez peo Bcum S of G

But vs no end ther & it=Jn 1:12b

it tuk no only receiv Js in2 home/twn/vilag, but 2 Bliev on Him & that mean 2 acpt 4 wat He was, G in flesh cum 2 redeem mank

But mus includ vs 13=Read=this mean tru sons of G not born phys thru womn, no resul plan parenthud,

nor of decisin yng coupl time start famly,

born insted Sp & that is of God; ther nuth phys

bout it excep hear Word of G & let H Sp convic of sin & mak decisin acpt Xp as L & Sav

That is B Born Agin & the only way 2 Bcum=Child/Son of God

(Ilus misinary Centrl Am & challeng about Nu Birth)

& no hav answrs wen confr bout Sp babinth wh only make persn chil/s of G & thus P say=vs 14

vs 15a=wors spirit here smal lettr & no mean H Sp

it sp w/in persn wh mak persn uniclly himself

that sp consis knowl we born this lif in bondag, we R slaves 2 sin & deth, we can no escap it

So P mak pt Blievr duznt need fal bak in2 old patern & knowledg, but insted say=vs 15b

here Sp ince agin Cap wh mean H Sp & that Sp w/in hart/lif Blievr lead 2cry out=ABBA FATHR

this endear word say 2 God=I luv U very much Fathr hav U evr bin fil wondr/gudnes G U cud no expres self

U felt lik say/do sumth=mayB kik up heels & lik com-mercail say=O, O, O, Toyota

this why peo say Amen, Halujah, Frais G=it lik say=ABBA FATHR=G I LUV U 4 UR LUV & MERCY 2 ME

& in this vs P spk pf Adoptin & this word complet

~~Joining~~ FOREIGN TO THE JEWS.

Ther was no such th ther livs or relig, but it 2/
main part of livs of Romns

P only writr NT use this word, stricly pecul Him

but it part Romn lif/cultur & P undrstud this

Rom fathr had absolut powr/control ovr famly

erly day powr extend evn ovr lif & deth & Rom son

no cum of age=no matt'r how old, stil undr fathr con

thr had absolut control, absolut possesin & this

made adoptin dif in2 othr famly

ordr mak adop ment lv control lfamly, & go absolut

control othr famly

sons wer adop 2 famlys who had no sons & son then

adop hav all rts, privs in nu famly had in othr

& if othr childrn latr, had comp inherit also & ther

sum signif things bout adop rts wh P pt out

vs 16=2mak adop legl mus hav 7 witnes & reasn if adop fathr dy, disput aros ovr adop & heirs, 1 of 7 cud cur

ward & witnes he knu bout this & it legl

H Sp is our witnes we R sons of G, & we can & do

knw this Bcum H Sp let us knw it

(Examp1 H Sp direc this mesag 24 royl anything)

vs 17a=evrth pas lif adop son dun way with; debts gon, evrth disolv & he Bcum complet part that famly

4 Blievr this wat hpn=ol lif thro off & g giv nu

we Bcum=HEIRS all G has 4us

But mor than this we no jus heirs G's kingdm, we R JT HEIRS w/Xp=& this mean Js our Bros & as such we R

part of famly

In our nu identy in Him we inherit all He has

that inherit ty up as P say=vs 17b

th adop hav thru Xp wh mak us childrn/sons of G is

a complet identy, we shar w/Him in all things

W did Js do? He sufr 4us & so in this lif we sufr 4 Him

tru we no crucify lik Him but sufr=abus name cal,

peo hate Bcum Xpian, rejec by othrs etc

but this neces so aftr go thru, shar glory in hvn

(Examp1 Emp Claudius, Nero & dottr Octavia)

this shud sho how complet adopt procedur was in Rome

this wat P striv pt out in adop wen Blievr adop in

to G's famly

we shud kno/undrst complet wen Bcum Blievr we R

Joining Roylty

(Ilus King Louis XVII in France)

man cam in2 worl join w/roylty, th King of Univers

but fel in2 sin & thot evil, liv evil & unabl escap

but frequent cam desirvescap fr/prsn sin & evil &

cry out Bcum knu born 2hav relatship w/King

G restor relatship thru Js Xp & mak posib 4 all man

kind 2hav=Joining of Roylty=We R childrn of K wen

(Ilus missinry Centrl Am & born agin)
(Ilus H Sp on vs 16 - & sermon today)

"Joining Royalty"

Scripture: Romans 8:14-17

(Illustration of Sarah Ferguson a commoner and then a Duchess)

On July 23, a 26 year-old red haired girl stepped into a church and in a few short minutes became a part of a royal family. Sarah Ferguson was born and raised a commoner, but by her marriage to Prince Andrew she has attained royal status.

(Incidentally, this is a good example of the Holy Spirit being in control of a situation long before events take place. I was not planning anything around the royal wedding and had no idea even of the date back when I first began preparations for this sermon many months ago. But the Holy Spirit knew all of this and directed it.)

But unlike Sarah Ferguson, every person who claims the name of Christ instantly becomes a part of royalty and it doesn't matter what your station in life, or who you are connected to. This is the last and final doctrine we are looking at, and it is the "Doctrine of Adoption." Sarah Ferguson joined royalty by assimilation, but every believer joins royalty by adoption. Paul puts forth this doctrine and in particular he speaks of it in our Scripture for this morning.

He begins in the 14th verse by saying, "For as many as are led by the Spirit of God, they are the sons of God."

Paul is telling here of a spiritual fact which many today want to water down. First Paul says that, "As many as are led by the Spirit of God." Not all people are led by God's Spirit. This doesn't mean that the Holy Spirit is absent from the individual lives of many people. Rather, it is that the people take absence from God's Holy Spirit. They perhaps hear the message, or have heard it many times, and they choose to not accept it. Thus there is no such thing as God being the Father of all men. There are those who point to the Gospel of John and say that it says there that Jesus made ~~ix~~ all mankind sons of God. John 1:12 states, "And as many as received Him, to them gave He power to become the sons of God."

The interpretation is that those who "received Him," are those who welcomed Him into their town or village, or into their homes; those who agreed that He was something out of the ordinary. To these people, they became the sons of God. But the verse doesn't end at that point. It goes on to say, "Even to them that believe on His name."

It took not only receiving Jesus into the home, or town, or village, but also to believe on Him. That means to accept Him for what He was and that is God in the Flesh come to redeem mankind. But we must include the 13th verse in this to complete the thought. It tells us, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

That means true sons of God are not born physically through a woman, nor are they the result of planned parenthood, nor are they the decision of a young couple that it's about time to start a family. They are born instead, spiritually and that is of God. There is nothing physical about it except to

hear the word of God and then let the Holy Spirit convict of sin and make the decision to accept Christ as Lord and Savior. That is being born again and the only way to become a "child" or "son" of God.

(Illustration of missionary in Central America and challenge by men about the New Birth)

A missionary was preaching in Central America in a little chapel. His sermon was on the New Birth. At the close of the service two men came to him and said they didn't believe what he had preached. One said, "You admit we are descended of Adam, do you not?" "Yes," he replied. "And you admit ~~xxxxxxxxxxxx~~ Adam was created by God?" Yes," he replied again. "Well then, does that not prove that we are all children of God?" The missionary pointed to ~~xxxxxxxx~~ one of the wooden benches in the chapel. "Who made that bench?" "A carpenter," they all replied. "Well, do you call that bench the son of the carpenter, or the child of the carpenter?" "Certainly not," they replied. "Why not?" the missionary asked. "Because it does not have the life of the carpenter in it," one of them replied. Then with boldness the missionary asked, "Do you have the life of God in you? I'm not talking about physical life, mere animal existence. I'm talking about the spiritual life of God." they had no answer.

And people don't have answers when confronted about the spiritual rebirth which only makes a person a child or son of God. So Paul says, "For as many as are led by the Spirit of God, they are the sons of God," vs 14. Then he adds: "For ye have not received the spirit of bondage again to fear." vs 15a.

The word "spirit" is in small letters and doesn't apply to the Holy Spirit. It is the spirit within the person which makes him uniquely himself. That spirit consists of the knowledge that we are born into this life in bondage. We are slaves to sin and death. We cannot escape it. So Paul is making the point that the believer doesn't need to fall back into that old pattern and knowledge, but instead he continues, "Ye have received the Spirit of adoption whereby we cry, 'Abba Father.'" vs 15b.

Here the word "Spirit" is once again capitalized which means the Holy Spirit. That Holy Spirit within the heart and life of the believer leads him to cry out "Abba Father." This is simply a very endearing term saying to God, "I love you very much Father." Have you ever been so filled with the wonder and goodness of the love of God that you felt like you couldn't express your joy? You felt like saying something or doing something; maybe kicking your heels in the air and like the commercial saying, "OH, oh, oh, Toyota." This is why people exclaim "Amen," or "Hallelujah" or "Praise the Lord." ~~It is~~ These are means of saying "Abba Father," "God I love you for your love and mercy."

In this verse Paul is talking about "Adoption." This was a word that was completely foreign to the Jews. There was no such thing in their lives or religion. But it was a main part of the lives of the Romans. Paul is the only writer of the New Testament to use this word. It is strictly peculiar to his writings. But it was a part of the Roman life and culture and Paul understood this. The Roman father had absolute power and control over his

family. In the early days that power extended ot life and death. A Roman son never actually came of age. No matter how old he was he was still under the rule of his father. The father had absolute control, absolute possession. This made adoption into another family very difficult. So in order to adopt out of one family into another, it meant leaving the control of one father and going into the absolute control of another. Sons were adopted from one family to another where the one family had no sons. The son who was then adopted had all of the rights and privileges in the new family which he had in the oller one. He was accepted completely as a son. There are several things which were significant about these adoption rites which Paul is alluding to in this Scripture. He writes in the 16th verse, "The Spirit Himself beareth witness with our spirit, that we are the children of God."

To make the adoption legal it required 7 witnesses. The reason was that if the adopting father dies and a dispute arises concerning the right of the adopted son to be the heir, one of the 7 witnesses can step forward and say that he knew all of this to be legal. The Holy Spirit is our witness that we are the Sons of God. We can and do know that we belong to God because the Holy Spirit lets us know this. This is what I was saying at the very beginning of this message. I didn't know anything about Sarah Ferguson getting married when I titled this message "Joining Royalty." But the Holy Spirit did and He led and guided in that direction. A minor point, but nevertheless God's Spirit working with my spirit to bring out what He wants.

Then Paul points out, "And if children, then heirs; heirs of God, and joint-heirs with Christ," vs 17a.

Everything in the past life of the adopted son was done away with. His debts if any were dissolved, he became completely a part of the new family. For the believer this is actually what happens. The old life is thrown off and God gives us a new one. We become "Heirs" of all that God has for us. But more than this, we are not just heirs of God's kingdom, we are "joint-heirs" with Christ." Jesus is our brother and as such we are part of the family. So in our new identity with Him, we inherit all that He has. That inheritance is tied up as Paul says, "If so be we suffer with Him, that we may be also glorified together."

The adoption we have through Christ which makes us children or sons of God, is a complete identity. We share with Him in all things. What did Jesus do? He suffered for us. So we in this life will suffer for Him. True, we probably not go through crucifixion as He did. But we can have the abuse of the world and society heaped upon us because we dare to be Christians. We may be called names, rejected by the worldly crowd and caused to feel "what's the use." But this is necessary so that after we have gone through this like Jesus did, we may share in His glory with Him, in heaven. An example similart to this took place with the Roman Emperor Claudius. Claudius needed

a son to succeed him on the throne but he didn't have one. So he chose to adopt Nero, (what a bad choice.) This didn't make them blood relatives. Later, Nero desired to marry Octavia who was the daughter of Claudius. But under the law Nero and Octavia were brother and sister although they were not actually blood relatives either. Claudius had to have the Roman Senate pass special legislation for Nero to marry Octavia who was considered to be his sister under the law. This should show us how complete the adoption system was in Rome. This is what Paul is striving to point out in the adoption which takes place when a believer is adopted into God's family.

We should know and understand completely that when we become believers, we are "Joining Royalty."

(Illustration of Louis XVII in France)

During the French revolution King Louis XVI and his wife the queen were executed. Their son who was registered as Louis XVII, was taken prisoner. The revenge of the people was so strong that they wanted even this child eradicated as a successor to the throne. He was to be kept a prisoner and forever deprived of his right to reign. Whatever good there might be in him was to be destroyed.

So he was placed under the tutelage of evil men who trained his mind to think evil thoughts, his heart to evil designs, and his lips to speak all sorts of evil words. But in the midst of this, this very unhappy boy would have good things come back to his mind and he would cry out, "I can't say it, I can't do it, for I was born to be a king!"

Man came into the world joined with royalty, the King of the Universe. But he fell into sin and thought evil, lived evil, and was unable to escape from it. But frequently there has come forth the desire to escape from this prison of sin and evil and man has cried out, "because he knew that he was born to ~~be~~ have a relationship with the King. God restored this relationship through Jesus Christ, thus making it possible for all mankind to be "Joining Royalty." We are children of the King when we belong to Christ. All that He has is ours and will be for all eternity.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor September 7, 1986
Mr. Dale Rice, Minister of Music
+ + + + +
ORDER OF WORSHIP 11:00 A.M.
Worship Service Conducted by:
"MOUNTAINTOP EXPERIENCE"

Welcome

Invocation:

Leader - Into this holy place we have come to proclaim the love of God, our Father.

Congregation - Thank you, Heavenly Father, for creating us and caring for us every day.

Leader - We have come here to tell again the story of Jesus, God's Son. He rescued us from sin and death.

Congregation - We know you to be our only Lord, God's promised Messiah. You are our Saviour and Friend.

Leader - We honor God, the Holy Spirit, who enables us to understand and believe what the scriptures teach about Jesus.

Congregation - We praise you, O Holy Spirit, You blend the story of our lives with Jesus' story. In Him we have new life.

Leader - We know that we have sinned against you.

Congregation - By your preserving love, grant us your forgiveness for Jesus' sake. According to your ample mercy. Erase our sins.

All - God erases everything we have done wrong. Through our faith in Jesus' forgiveness, God restores to us the joy of our salvation. He fills our hearts with gladness that our mouth may sing his praise.

Opening Hymn No. 67 "Blessed Assurance"

Songs by "Mountaintop Experience"

The Lesson: I Peter 1: 3-9

The Creed

Offering

Offertory

*Doxology - page 382

Promotion of Sunday School Students

Presentation of Confirmation Bibles

Prayers and Concerns

Congregational Hymn No. 92 "The Solid Rock"

Message: "Peter, the Rock"

Song: "By My Spirit" by Dana McCoy

Benediction: Sung by Mountaintop Experience with the congregation joining in the Chorus.

Chorus: Shine down your light on me,
Let the people see,
That in Your presence, Darkness FLEES!!!

Father of Light Shine down on me!

The beautiful flowers on the altar have been placed by

Mr. & Mrs. Clarence Sherman in memory of Norman Sherman. Attendance last Sunday was 88 with 12 visitors.

Acolytes: John Penrod and Mike Gamble

Mary Lou Davis and Marilyn Snyder will be visiting the hospital this week.

Ushers for today are: Marty Henry, Frank Crawford, John Snow and Dan Bosko.

Mr. & Mrs. Lloyd Link will greet the congregation at the door this morning.

Nursery will be provided today by Beth Tait.

Hospitalized: Mrs. Tresa Nicholas in BMH

WEDNESDAY - Special Olympics in Rehoboth Hall

THURSDAY - We will begin to cut up some apples to get a head start for our work on Friday morning. We will begin at 6:30 P.M. in the kitchen.

FRIDAY - BFBC in Rehoboth Hall

We will be making sauce for the apple butter.

We need lots of help and will begin at 8:00 am. Girl Scouts in the Butler Area are seeking for volunteers to serve in the capacities of leaders for troops. If you know of anyone or if you are interested, please call Dawn Kepple at 282-8415. They would appreciate all the help we could give them. They would be leaders for Girl Scouts, Brownies, or Daisy troops.

A free will offering will be taken today for the group Mountain Top Experience. This will follow the regular offering and will be taken up by some of our youth.

Confirmation classes will begin on September 16th at 7:00

CHOIR has begun its practice and we are looking for some more voices. Please come join us and the fellowship we share.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor September 14, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
John Penrod and Mike Gamble, Acolytes

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "Melody in B Flat"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Hymn No. 497 "Like a River Glorious"

*Ascription

*Exhortation

*Confession (In Unison) Almighty God, who is rich in mercy to all who call to you: hear us as we humbly confess our sin and implore your forgiveness. We have broken your laws by our deeds and words. We confess our disobedience and ingratitude, our pride and selfishness, and all of our failures and shortcomings toward you and our fellow man. Have mercy on us Father, that we may enjoy newness of life. Through Jesus our Lord.

*Kyrie Amen.

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 161 "Breathe On Me, Breath of God"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray!

Prayer

Offering

Offertory - "Tis So Sweet to Trust in Jesus"

*Doxology - page 382

Scripture: Psalm 42

Sermon: "God's Answer For: D And D"

*Hymn of Invitation No. 481 "Fill My Cup, Lord"

*Benediction

*Closing Chimes

*Postlude - "Fanfare"

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by

Mr. Arthur Snyder in memory of Mrs. Annetta Snyder.

Arthur Snyder will greet the congregation at the door

this morning.

Ushers for today are: Helen Riemer, Phyllis Tait, Alma

Dally and Sandy Sheppeck.

Nursery will be provided today by Mrs. Bonnie Gannon.

Herb Shearer and Don Kingsley will be visiting the hospital

this week.

Attendance last Sunday was 146 with 30 visitors.

*Hospitalized: Dick Dally in BMH - ~~OUT TODAY~~ - TRODEN - IN

*TUESDAY - Confirmation Class will begin at 7:00 P.M.

*WEDNESDAY - Special Olympics 7-9 P.M.

Golden Circle at 7:30 P.M.

*THURSDAY - Mary Martha Circle meets at 10:30 a.m.

FINANCE COMMITTEE will meet on September 22 at 7:00 P.M.

FIDELITY Bible Class will hold a Tureen Dinner on Monday

evening September 15th at 6:00 P.M. Meat, dessert, and

beverage will be provided. Please bring a table service,

and tureen. We will also have a "bakeless bake sale" as

part of the evening.

*APPLE BUTTER orders may be picked up today immediately

after the service. We also have extra for sale. Also

a big thanks goes out to all of the help that we had for

making the sauce in preparation for the apple butter.

We also enjoyed all of the help and fellowship we had

cooking the apple butter outside.

*YOUTH GROUP will meet tonight at 7:00 P.M. See you there!

*GAITHER'S CONCERT is scheduled for the end of October in

Pittsburgh at the Syria Mosque. If you would like to go

please put in your reservation now so we can send for

concert tickets. When making a reservation, please be

willing to pay for your tickets then. Deadline will

be September 21st. Please see Ginny. Tickets are

\$10.50 each.

SUNDAY SCHOOL TEACHERS meeting will be held on September

23rd at 8:00 P.M. Please as a teacher come and share

your ideas for launching a successful Sunday School year.

Community Bible Church - Sagamore, Pa. - September 26, 1993

Prelude

Greetings/Joys/Announcements/Prayer Requests

Bible Study after church this morning

Ascription

Call to Worship:

GIVE UNTO THE LORD THE GLORY DUE UNTO HIS NAME:
WORSHIP THE LORD IN THE BEAUTY OF HOLINESS.

PSALM 28:2

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Psalm 42

Sermon: "God's Solution For: D & D" St. Paul's Butler
9/14/86

Hymn

*Benediction

*Postlude

UNPOKEN = JOANN / JEAN

GARY

DEAR ABBY: I have read your column for years, but I cannot believe that I am writing to you. I am a middle-aged wife and mother. I work full time at a job that I like. I am active in church and community work and have many friends.

I am suddenly faced with a situation so bleak that I am overcome with depression. My only child will be leaving for college soon. My favorite aunt is fighting a losing battle with cancer. My mother and husband are both in poor health. My pets are elderly, and I know their days are numbered.

I know there is nothing you can do about any of this, but just unloading my feelings helps. We live in a small town and counseling is not available. The only source of help is prayer, and sometimes my faith grows weak and I become so depressed that even prayer doesn't help.

I am fine all day while I'm at work, but when I go home, depression sets in. How do others handle the loss of their children when they leave home?

Thank you for listening.

DEPRESSED

Scrip: Ps 42; Serm: "God's Solution For: D And D"

(Ilus Dear Abby on Despondency)

WAT IS UR PROB? MAN I KNO HAS THIS ON BAK OF CAR,& ANSR IS-
I KNO WAT MINE IS - BUT HE REALY DUZNT

IF I WER 2ASK U INDIVID,WAT'S UR PROB,WAT WUD U SAY
L U THINK OF THAT,I WIL TEL U MINE=IT'S TH/GRANDMOTHR OF MY
GRANDCHILDREN

SERIOUSLY,EVRONE HAS PROBS ONE KIND OR OTHR,& NEX WKS WIL LK SUM
THEZ & C HOW G DEALS W/THEM & TH/ANSRS HE HAS
2DAY LK AT=DEPRESSION & DESPONDENCY - GOD'S SOLUTION FOR THEM
LK INTRO OF PS 42= WE DON'T KNO WHO CHIEF MUS WAS,BUT DIREC 2HIM
MASCHIL=IS TERM IMPLIED INSTRUCTION & MENT 4ALL PEO 2B TAUT 2
BEHAV WISELY

FOR=MEANS BLONG 2, & KORAH REFER 2GRP CALLD=KORAHITES,KORITES,
& WER APPTD SINGRS OF PSALMS IN WORSHIP

THIS PS OF DAV & PS 43 IS ACTUL CONTUNATIN OF PS 42=WE DEAL 42
Dav wrot wen flee fr/SON ABSALOM

HE LIV IN EXILE N OF PALSTINE & YERN 2B IN JERUSALEM
VS 1=CP DEER CHAS BY HUNTR,CUM STREAM,NO WATR & STIL THIRSTY
VS 2=DAV EXPRES WAT MAN DESIR 4CENTURYS,WAT G CUD GIV 2RELEASE
HIM FR/PROBS & SINS OF LIF

JN 7:37=JS SAY-IF ANY MAN THIRST,LET HIM CUMUNTO ME & DRINK
JS WAS ANSR DAV SOT & NEVR FND,BUT KNU SUMDAY WUD CUM FR/GOD
DAV B GUD JEW WANT CUM B4G AS SCRIPS PT OUT

EX 23:17=3TIMES IN TH/YR ALL THY MALES SHAL APEAR B4 TH/LORD GOD
(EXAMPL YOM KIPPUR,YESTERDAY) FEASTS=PASOVR,PENTCOST,& TABRACLI
DAV DEPRES/DESP BCUZ KEP FR/WORS,NOT WHER WANT B=EVN FEEL LK???
VS 3=TEARS LK FUD,NO CUD EAT & THOZ RND MOCK HIM=WHY G DAVY??
VS 4=HARKN BAK 2TMS WENT TEMPL,KNU WHER G WAS,& IT WAS GUD
VS 5=4MER DAYS PAST & ASK WHY DEPRES? HOW CAN OVRUM D & D??
(ILUS MAN TRY COMIT SUICIDE & PRIEST TALK 2HIM)

T S BOUT SAM ANSR DEPRES PEO GET=WEL ALL NEED DO,SNAP OUT OF IT
RSN NEED B PT 2ONE CAN MAK DIF IN LIF,TH/ONE HAS ANSRS 4US
VS 5B=DAV KNU THIS & FEL BAK ON IT

COUNTENANC IS G'S FACE,& NOW BAK SIMPL LIF,FND IT AGIN
VSS 6-7=DAV FAL BAK D & D =MT HERMN RIDG OF 20MI & SNO AMK JORDAN
MIZAR=LITTL,& DAV AT PLAC THOT LITTL CP G'S MAJESTY
VS 8=DAV BOUNC OUT D & D,& KNU G BHIND THIS=EXAMP DAY & NITE PROE
VS 9=SLIP BAK AGIN & IS PROB W/D&D,& PT OUT THING LAK HIS LIF
(ILUS SKUL TEACHR & "I HAD NUTH 2GIV BUT LUV)

THIS G'S SOLUTIN 2 D&D,HIS LUV ABUV ALL ELS
THIS WAT DAV DISCOVER & END PS W/WORDS=VS 11B

FR/DEPTHS G LIFT DAV 2BCUM STRNG K OF IS AGIN
DAV CAM THRU THIS BETTR MAN THAN WAS B4 & SO CAN ANY OF US
THIS WAT G CAN DO 4U,OR ANYONE U KNO GO THRU DEPTHS D&D

IF THIS UR PROB=VS 11Bread=SAY YES,LORD I SURENDR MY WIL 2URS
I PLAC MYSELF UR CARE & HE WIL LIFT U, & HOLD U, & SHO U
HIS LUV LK U HAV NEVR KNOWN B4

Scrip: Psalm 42
 Wat's Ur prob? Wat is it that bothr/troubl U
 Wil U think that, I'll tel my prob-it Grmothr my Gran
 But serius ea us hav prob; it mayB prob bothr sum yrs
 mayB prob crop up time 2 time & mayB sevr1 probs
 thar isnt anyl go thru lif w/out probs 1 kind othr
 Re /gniz this, I think imper lk at sun thoz probs we
 encounter & solutins G has 4 them
 fr now til Adv wil lk dif prob ea wk
 may spk 2 Ur prob, & mayB went; if probs feel cud add
 let me kno & wil try covr futur series
 2day lk=Despondency & Depressin
 Saf bet If I ask=How many nevr bin d & D few hands
 This Bcuz covr all pec-arnt days wen get blues? Or
 feel nobody undrst/care? Arnt appreciat? Lk Rodney
 Dangerfield-dont get no respect?
 All thez=blues,awn dumps,self-pity=D & D
 42nd Ps titl=Chief musicin-No kno who, but direc 2him
 Mascil-term mean instructin & no ment 4 Psmist but
 4 godly in gen cud lern, B taut how Bhav thing of G
 For=mean Blong 2;8 of Korah=Korites,Korahites & they
 appt singrs of Ps
 Dav wrot 73 Ps & use=Jehovah, Lord titl 4 G=Ps 23ex
 Korites use=Elohim, God
 Ps 42 & 43 Blong 2gethr, but only use 1-2day
 Authrship Blong sons Korah, but plain David spk thruo
 prob his words spok writh dwn by othrs
 Ocasin wen Dav flee own son Abs & actul liv exil far
 north Palstine & yern B bak Blow Jeru
 vs 1=Comp 2deer B chas, lk 4watr & nun in stream
 vs 2=Dav expres desir men 4centrys; lik deer no quenc
 first & seek wat only Liv G cud giv & that was re-
 as probs, sins wh beset him
 Jn 7:37 Js tel-if any man thirst let him cum un2 Me
 & drink
 Js anser Dav nevr saw or fnd, but knu G wud reveal
 Self 2 all mank sumday
 But no only Dav thirst soul, but lik gud Jew want ap-
 pear B4 G=Ex 23:17=3 time in yr all male appear P4G
 Pasovr, Pencos, Tabs=& Dav B kep fr/worsh & D& D Bcuz
 Had advers efec Bcuz seem lif deal wat no deserv
 Hav evr felt way? MayB rt now.
 vs 3=tears wer lik fud & prob no eat propr Bcuz D&D
 & 2top off, ther thoz rnd mok his faith
 wher's Ur G now Dave, why no sho=exapl Js on cros
 Ther alway thoz mok sneer, no Bliev
 vs 4=harkn bak times knu wher G was Bcuz went & worsh
 but thoz days pas & Dav cry out=vs 5a
 he quest why depres, but mcr=how ovrcum depresin?

(Ilus man try suicide, priest & tel jump protestant) 2/
 this bout same anser depres peco receiv=snap out it
 U no need 2B depres=MayB herd sed
 dwn & out persn need 2B pt 2-loan mak dif in lif
 need 1 who care & can lk 2 all circums lif
 Dav fnd this in 5b Read
 Cr: pt of G=His face, Glory, Lite shin lif Dav
 1) knu count B4 & 4got wat lik wen Bcum K, but now
 bak simpl lif liv away fr/luxry/eas & rem peac had
 But jus as cum out D&D slip bak=vs 6-7
 near Mt Hermon=ridg 20 mil lng 3 pks & melt sno prin
 cipl sorce R Jordn
 Mizar=little, & no kno, but Dav sep fr/G & wher was tk
 thot it B littl as comp 2 majesty of G
 flo R Jordn mus recal flud & watrspout opn, covr evr
 Here Dav sep fr all & lik flud covr w/watr
 Dav sunk bak despair, depresin & this common
 as cum out 1st time many time cum out agin Bcuz kno
 hope in 1st instanc, & hope cum bak 2nd=this hap Dav
 vs 8=Dav strneg dur day G watch ovr & kno nite as wel
 Wen darknes fal it Bcum scary & faith weak, but Dav
 knu had suml spk 2 who herd
 vs 9=Dav reit wat sed B4 & depresin no seem as deep
 here
 he feel lak closnes, companionship wh enjoy wen bild kin
 dom & concur comon enmys
 In mid this sum frends reproach & quest wher G wen
 need Him?
 This pt cert ingred lak his lif
 (Ilus teachr celbrat 80birthday & gave luv)
 That G's solutin 4 D & D=It His luv abuv all else
 This wat Dav final discovr as wel
 en Ps with words=vs11b
 f Depth D& D G lif Dav 2Bcum strong K Is agin
 this only temp setbak, but actul was means wherby G
 strength Dav & Bcam bettr man than B4
 This wat G can do 4U or anyl who go thru depths despa:
 If this Ur prob=Hope thou in G:4U shal yet prais Him
 who is helth of Ur countnanc & Ur God
 Tak Him at His Word & say=Yes L, I surendr my wil 2
 Yours; my complet self I plac in Ur care
 & He wil lif U & hol U & sho U His luv lik U hav
 nevr known luv B4

"God's Solution For: D And D"

Scripture: Psalm 42

What is your problem? What is it that is bothering you or troubling you? While you think about that, I'll tell you my problem. My problem is the grandmother of my grandchildren. But seriously, each of us have a problem. That problem is something that may have bothered us for years; or it may be a problem that crops up from time to time. It may even be several problems. But there isn't anyone who can go through life without problems of one kind or another. Recognizing this, I believe it is imperative that we look at some of the typical problems which many of us encounter and seek to speak to those problems and the solutions God has for them. From now until Advent we will be looking at a different problem each week. We may speak to your problem and maybe we won't. If there are problems you feel could be added to the list, please let me know and in a future series we could perhaps cover them.

This morning we are going to look at two of the most common problems which everyone faces from time to time. They are "Depression and Despondency." It is almost a safe bet to say that if I were to ask the question, "How many of you never get depressed or despondent?" very few hands would be raised. That is because it covers all people. Aren't there days when you get the blues? Don't you feel like nobody understands or cares at times? Do you ever feel you aren't appreciated? Or like Rodney Dangerfield that you don't get no respect? All of these things, the blues, being down in the dumps, self-pity, whatever you may call it is actually depression and despondency.

The 42nd Psalm is entitled, "To the chief musician." We don't know who that was, but it was directed to that man whoever he was. Then is added, "Maschil, for the sons of Korah." The word "Maschil" is a term which ~~means~~ implies instruction. It was not meant for the Psalmist alone but for the godly in general so they could learn and be taught how to behave wisely, especially about the things of God. The word "For" means belong to and the term "Sons of Korah" refers to the group known as Korahites, or Korites who were the appointed singers of the Psalms. It is interesting to note the difference between the Psalms David wrote and the Psalms of the Korahites. There are 73 Psalms attributed to David, and in those Psalms David uses the name Jehovah, or Lord as the title for God. "The Lord is my shepherd," quickly comes to mind. The Korahites use the name "Elohim, or God" in their Psalms. Now this 42nd Psalm is actually continued in the 43rd Psalm. They are both ~~separate parts of the whole~~ joined together and if you read the 43rd Psalm you can readily see it is a continuation of the 42nd Psalm. But for this morning we are only going to use the 42nd Psalm. The authorship of this 42nd Psalm belongs to the sons of Korah, but it is plainly David who is speaking throughout. Probably his words were written down and composed into this Psalm.

But the occasion of this Psalm is when David was fleeing from his own son Absalom. He was actually in exile living in the far north of Palestine and yearning to be back in his beloved Jerusalem.

The Psalm begins, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God."

The comparison is that of a deer which is perhaps being chased and pursued by the hunter running for a period of time and wanting desperately a cold drink of water. But when he comes to the stream for the drink, the stream is dried up, so he still had this great thirst which is not being quenched. The Psalm continues, "My soul thirsteth for God, for the Living God: when shall I come and appear before God?"

David is expressing the desire that man had for centuries. Like the deer whose thirst could not be quenched his very soul was thirsting for what only the living God could give him and that was release from the problems and sins of life which beset him. In John 7:37 Jesus said, "If any man thirst let him come unto Me and drink."

Jesus was the answer that David was searching for and never found or saw. But he knew that some day God would send Him and reveal Himself to all mankind. But not only ~~xxxxDavid~~ did David have a thirsting soul, he wanted to be able to appear before God. He was Jewish and it was important for all good Jews to appear before God in the Temple in Jerusalem. Being a good Jew David knew that Holy Scripture pointed out in Exodus 23:17, "Three times in the year all thy males shall appear before the Lord God."

The three appearances were the Feasts of Passover, Pentecost, and Tabernacles. David was being kept from the worship of God which he desired and so he was Despondent and Depressed. It had an adverse effect on his life because he was not where he wanted to be and it seemed as though life had dealt him that which he didn't deserve. Have you ever felt like that? Maybe right now that is how you feel. So how do you deal with it?

David continued to lament his plight and he said, "My tears have been my meat night and day, while they continually say unto me, 'Where is thy God?'"

The tears he cried were like food to him and probably he couldn't eat properly because of his deep depression. And to top it off there were those around him who mocked his faith. "Where's your God now Dave? Why doesn't He show Himself and get you out of this mess? While hanging on the cross those standing by called out, 'Why doesn't Your Father save you now? Where is He? Come down if You are the Christ.'" Unbelievers or those who don't know God are always quick to question where God is in those dire circumstances.

David continues to recall, "When I remember these things, I pour out my soul in me: for I had gone with the multitudes; I went with them to the House of God, with the voice of ~~praise~~ joy and praise, with a multitude that kept holyday."

He hearkens back to the times when he knew where God was because they went to the temple and worshiped Him and it was good.

But those days are in the past and David cries out, "Why art thou cast down, O my soul? And why art thou disquieted in me?"

He is questioning why he is depressed, but more than that, "How can he overcome his depression?" What is the solution for depression and despondency?

(Illustration of man trying to commit suicide, priest & his answer)

A man stepped out of a window onto a ledge on the top floor of a high building. Soon the police arrived and the firemen. The police decided to call a clergyman and the only one they could locate was the priest at the Catholic church around the corner. The priest was taken to the top floor of the building to the room where the man had stepped out. The priest leaned out the window and said, "Now son, you don't want to do this, come on back in and we'll talk about it."

The man answered, "Don't come near me, I'm going to jump."

The priest said, "At a time like this think of those who love you, like your father and mother."

He said, "I don't have a father and mother."

The priest said, "Well then think of your wife and family."

He said, "My wife and family have all left me."

The priest said, "Then think of the church and things that are holy."

The man said, "I don't belong to a church, and haven't been in one since I was a kid."

The priest said, "Well think of the Virgin Mother."

The man asked, "Who's she?"

And the priest said, "Jump you dumb protestant."

This is about the same answer that depressed people receive from those who don't understand the circumstances of the depressed. Maybe you've heard people say, "Well, all that so and so needs to do is to snap out of it." Or the depressed person is told, "You don't need to be depressed." Snap answers are not the solution. The down and out person needs to be pointed to the One who can make a difference in his life. He needs the One who cares and ~~who~~ to whom he can look for help in all circumstances in life. ~~He needs~~. David fell back on the only One who could help him and in that 5th verse he says, "Hope thou in God: for I shall yet praise Him for the help of His countenance."

The countenance of God is His face, His ~~high~~ Glory, His light shining into the life of David. He had known that countenance before and forgotten what it was like after he became king. But now that he was back to the simple life of living away from ease and luxury, he remembered that Light and Glory and it gave him a sense of peace.

But just as David was brought from the depths of despair to the heights again so he must have slipped back into his depression very quickly. And we read in the 6th and 7th verses, "O my God, my soul is cast down within me: therefore will I remember Thee from the land of Jordan, and of the Hermonites, from the hill Mizar. Deep calleth unto deep at the noise of Thy waterspouts all Thy waves and Thy billows are gone over me."

David was near Mt. Hermon which was actually made up of a ridge which stretched for about 20 miles and was made up of three peaks. ~~It was from the~~

melting snow of these peaks ~~the River Jordan~~ ^{WAS} the principal source of water for the River Jordan. ~~David thought of the flowing of this River~~ David spoke

of an unknown hill called "Mizar" which means "little." David was separated from God and where he was he thought of it being "little" as compared to the majesty of God.

The flowing of the River Jordan must have called to mind the flood which God had caused to come upon the earth. All of the waterspouts seemed to open and the billows covered everything and everyone. And here was David separated from all that reminded him of God and it was like he was in a similar flood, and covered with the water. At this point David had sunk back into his depression. This is often the case. A person may break out of their depression only to slip back into it in a short period of time. But because there was hope in the first instance, when that hope is revived in the second instance, the person can bounce out of the depression again. This is what happened to David. He saw this hope and in the 8th verse we read, "Yet the Lord will command His lovekindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life."

David was strengthened to know that during the day God was watching over him. But during the day things are not so scary. It's when the darkness falls and there is no light that the depression deepens. But David could joyfully say that God would not only be with him during the daytime, but His song would be with him and he could pray to God and know he had someone to speak to, who heard.

But David slips back into a brief period of depression and cries out again, "I will say unto God my rock, "Why hast Thou forgotten me? Why go I mourning because of the oppression of the enemy? As with a sword in my bones mine enemies reproach me; while they say daily unto me, "Where is thy God? Why art thou cast down, O my soul? And why art thou disquieted within me?"

His depression doesn't seem to be as deep here as it was at the start of this Psalm. David was feeling the lack of closeness, the companionship which he had enjoyed when he was building the kingdom and conquering their common enemies. In the midst of some he considered as friends he was being reproached. The cry again was, "Where is your God now that you need Him?" There was a certain ingredient lacking in his life.

(Illustration of old school teacher and her love)

A birthday party was given for a school teacher who celebrated her 80th birthday. It was highlighted by the presence of many of her former students. She had taught school in one of the worst sections of Baltimore. Before she had gone to that school there were repeated instances of juvenile crime and delinquency. But as she began her work there was a change. In time the change became noticeable because many, many of her students were turning out to be good citizens, men and women of good character. Some became doctors, lawyers, ministers, educators, honorable craftsmen and skilled workers. Therefore, it was no accident that on this special day she was honored.

A newspaper heard of this occasion and sent a reporter to interview her. He asked what her secret was that made her teaching so rewarding?

She said, "Oh, I don't know. When I look at the young teachers in our schools today, so well equipped with training and learning, I realize that I was ill-prepared to teach. I had nothing to give but love."

And that is God's Solution for Despondency and Depression. It is His love above all else. This is what David finally discovered as well. He ends this Psalm with the words: "Hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God."

From the depths of his despondency and depression God lifted David to become the strong King of Israel once again. This was only a temporary setback. But actually, it was a means whereby God strengthened David and he came through this a better man than ever.

This is what God can do for you, or anyone who is going through the depths of despair. If this is your problem, "Hope thou in God: for you shall yet praise Him, who is the health of your countenance, and your God." Take Him at His Word and say, "Yes Lord, I surrender my will to Yours; my complete self I place in Your care." And He will lift you, and hold you, and show you His love like you have never known love before.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor September 21, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Kelly Mangel and Meron Hewis
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "Autumn Glory"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Hymn No. 323 "Holy! Holy! Holy! Lord God Almighty"

*Ascription

*Exhortation

*Confession (In Unison) Most merciful Father, like the prodigal we come before thee to admit we have sinned, and to ask your forgiveness. Yet in our distant land, we hear thy Spirit saying, "Come home." By that same spirit make us clean that we may stand before thee once again, and to receive from thee the blessings of thy household; through Jesus Christ, who promised the abiding presence of thy Spirit, we pray. Amen.

*Kyrle

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 55 "God Will Take Care of You"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer

Offering

Offertory - "Offertory on Greenwell"

*Doxology - page 382

Anthem: "Shout Amen"

Scripture: Isaiah 6: 1-13

Sermon: "God's Solution For: Fallen Idols"

*Hymn of Invitation No. 404 "O Love That Will Not Let Me Go"

*Benediction

*Closing Chimes

*Postlude "Onward to Victory"

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mrs. Genevieve Nohach in memory of Loved Ones.

Mr. & Mrs. Robert Davis will greet the congregation at the door this morning.

Ushers for today are: Rob Vinroe, Kevin Snyder, Jeff Snyder. Nursery will be provided today by Mrs. Cathy Hays. Bill Pflugh and Howard Jaillet will be visiting the hospital this week.

Attendance last Sunday was 143 with 25 visitors.

Hospitalized: Clarence Wolfe in BMH, Frank Crawford in VA.

MONDAY - Finance Committee at 7:00 P.M.

TUESDAY - Confirmation Class at 7:00 P.M.

Sunday School Teachers meeting at 8:00 P.M.

WEDNESDAY - Special Olympics 7-9 in Rehoboth Hall.

YOUTH GROUP will meet weekly on Sunday evenings at 7:00 P.M.

GAITHER'S CONCERT is scheduled for October 27th at the Syria Mosque in Pittsburgh. If you would like to go, please see Ginny or call her. We need to know ~~before the week is out so we can send for tickets.~~ ^{TODAY} The price is \$10.50 each. We will take the van if we can get a full load. Come and join in the fellowship for an evening of spiritual uplifting. ^{MONEY BY WED.}

CHOIR is beginning their Christmas music. We need a few more voices to add to the Choir. Please come and join us on Thursday evenings at 7:00 P.M. Don't leave the excuse that "I can't sing" hold you back. Remember we are all in this together.

SOUP & SALAD tickets are now available. You may purchase them from Phyllis Tait or Evie Kennedy. Also we will be in need of lots of help, cakes, and salads. So if you are asked to do any of these chores, please say YES! Next Sunday Rev. Link will be gone for a week long conference. Rev. Chuck Focht will be our guest for the Sunday service. If there are needs for the members of the congregation, please contact Ginny either at home or in the office. See will make the proper arrangements. 3:00

FLU SHOTS FOR ANYONE 60 OR OLDER. ~~FREE~~ ^{3:00}
TIMES, DATES, & SITES POSTED IN NARTHEX.

Prelude

Greetings/Joy/Announcements/Prayer Requests

Ascription

Call to Worship:

SING UNTO THE LORD, O YE SAINTS OF HIS,
AND GIVE THANKS AT THE REMEMBRANCE OF HIS HOLINESS.
FOR HIS ANGER ENDURETH BUT A MOMENT: IN HIS FAVOR IS LIFE:
WEeping MAY ENDURE FOR A NIGHT, BUT JOY COMETH IN THE MORN-
ING. PSALM 30:4-5

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Isaiah 6:1-13

Sermon: "God's Solution For Fallen Idols"

St. Paul's Butler, September 7/86

*Lord's Supper

*Hymn

*Benediction

*Postlude

CONNIE - BLOOD

JAMMY/DILL

BRIANNA

CARY-

ILA

Script: Isa 6:1-13; Sermon: "God's Solution For Fallen Idols"

(Ilus Fr Delano Roosevelt & Elvis Presley)
both instances R exampels of Falln Idols

regardles wat U thot of eithr/both THEY BCOM IDOLS=PRESELEY AS G
PROPH ISA FND SELF SIMLAR CIRCUMS IN HIS LIF

760 BC BOY BORN JERU & NAM ISATAH=& MEANS-JEHOVAH SAVS/JEHO SALV

(I) EITHR DEMCT BOY PT 25ALV THRU JEH,OR WISH OF PARENTS,NO KNO

BORN IN RELTIV PEACE REIGN K UZZIAH ISA KNU NO OTHR KING

UZ SUCCEED AMAZIAH & BGAN REIGN AT 16 & HE REIGN FOR 52 YRS.

JEW TRAD SAY ISA FATHR AMOZ BROS OF AMAZIAH & IF TRU ISA UZ COU:

UZ BIN STRICKN W/LEPROSY & LATR YRS WAS ILL

VS 1-YR APROX 740BC, ISA 20 AT TIM,& UZ WAS 68WEN DYE

UZ ONLY KING ISA HAD KNO.& BROT PROSPRTY 2JUDAH & WAS KNO GUD

PERHAPS ISA HAD SED-IF ONLY I CUD GRO UP & B LIK UZ

BUT NOW HOPES/DREAMS SHATTR,HIS IDOL HAD FALLN,HERO WAS GONE

NOW WAT??? IN SADNES/GRIEF WENT THRU MOTIN & AS BUD PROPH

MINGL W/PRIESTS

HE AT ONE OF CELBRATINS IN T.,P DUR A FEAST & STAN TWEEN PORCH &

ALTAR W/PRIESTS & DEPTHS SORO HAD ENCOUNTER W/GOD

HAD VISIN, LIK P AT DAMAS,MOSES AT BURN BUSH,IT PRIVAT VISIT

G WAS GIV ISA HIS SOLUTIN FOR FALLN IDOLS

VS 1B=ISA NO ADEQ DESCRIB TH/VISIN - ROBE OF G FILL TEMPL

THEY THING NO CAN TEL OTHRS ABOUT ADEQ,P SED BOUT VISIN OF HVN:

EY HATH NOT SEEN,NOR FAR HERD,NEITHR HAV ENTRD IN 2 TH/HAPT OF

MAN,TH/THINGS WH/G HATH PREPD 4THEM THAT LUV HIM

WE CANNOT IMAGIN WAT HVN/ETERNITY MUSB LIK W/G

VSS 2-3=ISA SEEK 2FURTHER EXPL IT

NO MENTIN OF TRINITY HERE BUT 3FOLD CAL HOLINES IMPLY IT

VS 4=G HAD GOTTN HIS ATENTIN,TUK MIND OFF FALLN IDOL

VS 5=NOW ISA IK AT SELF & MAK DISCOVRY

(II) AUTO ACIDENT,YNG DRIVR & WORST MES HE WAS IN)

YV JOYR OLD ISA MITE FELT SAME WAY AT THIS PT

VS 6-7=ISA OVRWHELM BY ALL THIS

VS 8A=NOW G SPK 2HIM & ISA CONFRONTED WAT 2DO

(ILUS ONE AMRED MAN,HANDBALL CHAMP & "DECISIONS")

VS 8B=HIS DECISION,AFTG G GET ATENTIN,GIV POWRFUL DEMO OF SELF,

ISA REDY 2SERV GOD

& GOD GIVS ISA INSTRUCTINS=VSS 9-13

it now evident IN WAT LK LIK LAND PEAC/PROSP ALL NOT WELL

IDOL OF ISA WAS NOT PERF AS APPEAR ON SURF 2 ISA

(ILUS ROOSEVELT GRIER & SUICIDE THOUGHTS)

THIS G'S SOLUTIN FOR IDOLS=HE TAKS PEO WHO IK 4SUBSTITUTES FOR

FALLN IDOLS & GIVS THEM HIMSELF

ISA DIDN'T KNO IT AT THAT TIME,BUT HE MET TH/K OF KINGS 2

REPLACE HIS IDOL KING UZZIAH

THIS WAT G WANTS US 2HAV=JS XP & WE CAN HAV HIM NOW,2DAY

LIK ISA,WE TOO CAN SAY VS 8B

"God's Solution For: Fallen Idols
 Scrip: Isa. 6:1-13
 (Ilus Roosevelt/Fressley as fallen Idols=Who replac?)
 Both thez instanc ex-falln idol=Regardless wat thot
 thez 2 persnl they Bcum idols eyes of many
 Ther pas caus many lamen say=Who replac?
 (Joph Isa fnd self similar circumstances His life
 Circa 760BC boy born Jeru giv glorius name=Isa & Isa
 mean=Jehovah saves, Jehovah is Salvatin
 Whethr giv nam Bcum destin pt out Jehov Salv, or if
 wish of parenten no kno
 But do kno, born time peac/prosperity brot by K Uziah
 Uz suced Amaziah & Bgin rein 16
 Jew trad say Isa fathr Amoz bros 2 Amaziah & so Isa
 cuz 2 Uz & possibl Bcum Isa hav access king of day &
 travl uppr socil circles
 K Uz bin strikn lepr latr yrs & il & Isa writ=6:1a
 Yr aprox=740BC; Uz rein 52yr & dy wen 68=Isa 20 at
 time & Uz only King Isa kno bout
 Uz brot prosp 2 Judah & Isa knu as gud man, Blov off pe
 Prhap Isa sed=If only cud gro up lik Uz & B lik him
 But now hope/dream shatr; idol faln; hero of yth gon
 Now wat happen?
 In sadnes went thru motins lif; as yng/bud proph he
 mingl w/pr in funes/dutys & if relat 2 royly had
 aces 2templ
 But regardless, Isa w/pr at 1 grt celbratin of 1 feast
 He stan tween porch/altr in depth sorro, encounter G
 Isa hav visin & no kno if othrs saw, Bliev not
 G duznt alway chooz sho self in crowd=Mos, Ab, Paul
 ea instanc we tak ther word & acpt by faith
 pan & duz chang livs by persnl encounter
 Isa suroun pomp/cermony, buty hous G & he G God
 it manifes of G, 4 no 1 C His fac & liv
 this visin was Upward Visin & tak eyes fr idols suc
 a K Uz & remov & G giv Isa solutin 4 Falln Idols
 Cud only say=Vs 1b=Robe G fil templ describ splendr
 I sur mos us seen thing no can describ=Gr canyn, etc
 P sed=Ey no seen, ear herd, 1 Cor 2:9
 We absolutly no kno wat hvn lik & wil only kno then
 vs 2-3=Isa expl othrs in visin & altho no mentin
 Trinity, it imply=no say 1 Holy, or 2, but 3
 vs 4=voic angl mak hinges shak & G hav Isa mind off
 falln idol & in this way Isa lk at self=vs 5
 Isa lk inward & sumwat lik yng man car accident
 (Ilus man accident, quest by polic=evr marry=enuf mess)
 Yng 20yr ol Isa mus hav simlar feel thispt.
 here he confr by G & lk inwar at self, yntg lif & mus
 felt lik say=How evr get situ lik this? Weret mess
 (Ilus eldrly man, 1 arm & Decisions)

Isa had 2 mak his decision=he lk Amaziah
 weaknes, frailty, saw self as unfit 4 job
 & dont we all do this? Dont we try 2 find reasns 4
 no doing sumth?
 In ch, in worl, busnes, no matr wher mos us wil hav suml
 els do work 4us & wen do, & wen do gud job we marvel &
 sa them up as idols=As peo no get lon w/out
 But G's solutin is pt 2 U & U & Me & say, I want U 2
 do th job & decisin U mus mak is lk self & say Yes
 G had 1 angl tak hot coal plac Isa lips & as he con-
 templat he says=vs 8a
 Notic plural! Who wil go 4 US?
 Here def implicatin of T inty
 But now Isa hav lk upward, lk inward he hear voic G
 G's cal & say=vs 8b
 Isa volunteer, respon postivly G's cal & G giv instr
 vs 9-13=G instr Isa evn tho warn peo & tel truth
 need 2hear, they wil no respon as shud
 only smal rem, 1-10th wil heed & do as G want
 news such as this is enuf mak anyl replac idol whofal
 Isa mus yrn 4 replac 4 K Uz who had kingd undr contr
 But Isa no kno kingd seeth revol/rebel Bneath surf
 Many, many time this hapn peo rnd us, evn peo we
 lk up 2 as idols
 (Ilus Roosevelt Crier & Js cum in2 his lif)
 That G's solutin 4 Falln Idols
 He tak peo who perhap idol, or tak peo who lk up 2
 idols & He giv them Himself in persn Js Xp
 Isa idol replac by K of K evn tho no kno Js then
 R U fite battlt who turn 2?
 Ther only 1 anser & that is=turn lif ovr 2 Js
 MayB think han, but no surandr complet
 G's=Seek L while mayB fnd
 Js stand outsid door of hart & knock=wil U ansr?
 (Invitation 2 cum 2 altar 4 needs)

Roosevelt=Apr 12/45
Presly=Aug 5yr ago

(Ilus drivr sp car=R U marry? ~~15-5~~ 5
This worst mes evr bin in)

(~~15~~ s eldrly man, 1 arm & decisins)

(Ilus Rosvelt Grier contemp suicide
"I was dwn at the botom of the barel
thinking to kil myself. I'd bin hirting
4 45 yrs. I longed 2B free, 2B luved
My hands went up & tears streamed dwn
my face. I Bgan 2rejoic in th Lord.
I wuz born agin, my life hasnt bin th
same sinc
Ive bin so hapy, so excited I cant wait
2 tel sumone about Js.

"God's Solution For: Fallen Idols"

Scripture: Isaiah 6:1-13

(Illustration of Franklin Roosevelt and Elvis Presley)

On April 12, 1945 the news was broadcast throughout the world that President Franklin Delano Roosevelt was dead of a stroke. He had masterminded the plans which lifted the nation out of the depression. He had been elected by the American people for an unprecedented four terms as president. The hue and cry arose as to what the American people would now have for leadership.

Five years ago in August the news was broadcast that the so called King of Rock and Roll was dead, Elvis Presley. Each year there are all night candle vigils held throughout the nation on the eve and the day of his ~~xxx~~ death. The cry arose, "Who can ever take his place?"

~~xx~~ Both of the these instances are examples of "Fallen Idols." Regardless of what you may have personally thought of these two men they had become idols in the eyes of many. Their passing from the scene ~~xxx~~ caused many to lament and cry out that there wasn't anyone who could replace them. The prophet Isaiah found himself in similar circumstances in his life.

Around 760 B.C. there was born probably in Jerusalem a boy to whom was given the glorious name of Isaiah, which means, "Jehovah saves," or "Jehovah is salvation." Whether the name was given to denote that this boy would someday point out the salvation of Jehovah, or whether this was the wish of his parents we do not know. But one thing we do know and that is he was born in a time of relative peace which had been brought about by King Uzziah. Uzziah had succeeded Amaziah to the throne and began to reign at the age of 16.

There is a Jewish tradition that relates that Isaiah's father Amoz was a brother of Amaziah and ^{IF} this is true then Isaiah was a cousin of King Uzziah. We do know that somehow Isaiah had access to the kings of his day and traveled in the upper social circles.

King Uzziah had been stricken with leprosy in his later years and was ill. Isaiah begins this 6th chapter with the words, "In the year that King Uzziah died."

The year was approximately 740 B.C. Uzziah had reigned for 52 years and was about 68 when he died. Isaiah was 20 at this time. Uzziah was the only king that Isaiah had known. He had brought prosperity to Judah and Isaiah knew ~~xxx~~ of him as a good man, a beloved man of the people. Perhaps many times, and especially if Isaiah was a cousin of his he had said, "If I can just grow up to be like Uzziah." But now his hopes and dreams were shattered. His idol had fallen; the hero of his youth was gone. Now what would happen?

In his sadness and grief he went through the motions of life. As a young and budding prophet he mingled with the priests in their functions and duties. And if he was indeed related to royalty he had access to the Temple. But regardless of all of this, Isaiah was with the priests at one of the great

celebrations in the Temple during one of the feasts. He was standing with the priests between the porch and the ~~xxxxx~~ altar in the depths of his sorrow and he had an encounter with God. Isaiah had a vision. We don't know for certain, but it is a distinct possibility that although there were certainly others around Isaiah, they were not aware of what was taking place in Isaiah's immediate life. God doesn't always choose to reveal Himself in a crowd. After all, He spoke privately to Moses from the burning bush; He spoke to Abraham privately; He spoke to Paul on the road to Damascus privately; and in each instance it is recorded for us to accept by faith. But in each of those appearances God changed the lives of those men, who in turn were able to relate these things and still others lives were changed by faith that God can and does visit whomever He will.

So here is Isaiah, surrounded by the pomp and ceremony of a worship experience. The service whatever it was, was probably a thing of beauty as the temple was beautiful. And in the very midst of this Isaiah saw God. We need to perhaps clarify this by saying he saw a manifestation of God, since no one can see God and live as He once told Moses. This vision was first an Upward vision. That which he was able to see elevated him to the things of God and the personal idols such as King Uzziah were removed from him. God was giving Isaiah His solution for "Fallen Idols."

Isaiah could not adequately describe the vision and all he could say was:
I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple." vs 1b.

The robe of God filled the temple is how Isaiah describes His splendor. I'm sure all of us have seen things which we could not adequately describe to someone else. How can you describe the beauty of the Grand Canyon, or the majestic splendor of the Colorado Rockies, or any of the other wonders of our beautiful nation? Paul said about his vision of heaven, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9

We absolutely cannot imagine what heaven and eternity must be like with God. We will only know it when we see it in person.

Seeking to further describe it, Isaiah then begins to tell of the other parts or participants of this vision. He says, "Above it stood the seraphims: each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, 'Holy, Holy, Holy is the Lord of hosts: the whole earth is full of His glory.'" vs 2 & 3.

Although there is no mention of the Trinity here, the Threefold call of Holiness implies it. The angels did not say Holy is the Lord; or Holy, Holy, is the Lord; but Holy, Holy, Holy is the Lord. ~~And the voice of the Lord~~
"And the post of the doors moved at the voice of him that cried, and the house was filled with smoke." vs 4.

The voice of the angel who spoke shook the very hinges on the doors of the

God had gotten Isaiah's attention and taken his mind off his fallen idol. But in doing so it made Isaiah aware of himself. He writes, "Then said I, 'Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.'" vs 5.

Isaiah was looking inward and he was somewhat like the young man who was involved in an automobile accident.

(Illustration of driver of sports car, injured and questioned by police)

A young man was badly injured in an automobile accident that demolished his sports car. Spectators removed him from the ^{car} and placed him beside the road to wait for the ambulance. One arm and both legs were broken and he was bruised and bleeding. A police officer examined the scene of the accident and then walked back to the injured man and said, "I know you're in a great deal of pain, sir, but I need to ask you a few questions. Are you married?"

Startled, the man raised his head slightly, glared at the policeman and said, "No sir. This is the worst mess I've ever been in."

Young, 20 year old Isaiah must have had similar feelings at this point. Here he was being confronted by God and as he looked inwardly at himself and his young life he may have felt like saying, "How did I ever get into a situation like this? This is the worst mess I've ever been in."

(Illustration of elderly man, only one arm and "decisions")

An elderly man tells about losing his right arm in an accident many years before. The trauma of the loss totally destroyed his desire to attend or be a part of any sport, although sports had been a large part of his life. He was in the depths of despair when a friend talked him into trying to play handball. After one game when he saw that he could do it he was hooked. Within a few years he was considered one of the best handball players in his area. He was in several tournaments and always made it look so easy. In one tournament he got into the finals and then beat one of the best ~~best~~ players in the championship game, a man who was thirty years younger. He was interviewed by the local newspapers after the game. "How did you do it?" they asked. His answer, "Decisions." Not satisfied with this, the reporter pursued it further and asked what he meant. "It's easy. Every time the ball was hit to my opponent he had to decide which hand to hit it with. However, when the ball was hit to me it was easy because I had already made my decision."

Isaiah had to make his decision. He looked inwardly and saw his human weakness and frailty; he saw himself as someone unfit for the job. And don't we all do this? Don't we try to find reasons why we cannot do something? In the church, in the world, in business, no matter where, most of us are willing to have someone else do the work for us. Then when they do and they do a good job, we marvel and set them up as "idols." As people we cannot get along without. But God's solution is to point to you, and you, and me, and say, "I want you to do the job and the decision you must make is to simply look at yourself and then say yes."

God had one of His angels take a hot coal and place it upon Isaiah's lips and in this manner set him apart for God's service. And as he contemplated all of this he says, "Also I heard the voice of the Lord saying, 'Whome shall I send, and who will go for us?' *W. S. A.*"

Notice the plural? "Who will go for us?" Here is the definite implication of the TRinity. But now that Isaiah has looked upward to God, and then looked inward to himself, he hears the voice of God, God's call and he says, "Here am I; send me." vs 8b.

Isaiah volunteers. He responds positively to God's call. It is then that God gives him his instructions. God tells him, "God and tell this people, 'Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, 'Lord, how long?' And He answered, 'Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate. And the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.'" vss 9-13.

God is instructing Isaiah that even though he warns the people and tells them the truth they need to hear, they will not respond to it as they should. Only a small remnant, a tenth will heed and do as God wants. News such as this is enough to make anyone want to see a new idol replace the one who had fallen. Isaiah must have yearned for a replacement for King Uzziah, a man who had the kingdom under control. But what Isaiah didn't know at the time was that the kingdom was seething with revolt and rebellion beneath the surface. And many, many times this is what is happening around us within the very people we may look up to as idols. Perhaps you may have heard of Roosevelt Grier. He is the massive black man who played lineman for the New York Giants and the Los Angeles Rams. He is the man who loves to do needlepoint in his sparetime. I'm sure that most people think or have thought that he has everything just the way he wants it.

(Illustration of Roosevelt Grier and his contemplated suicide)

On a bleak day seven years ago the 330 pound former all-pro-tackle sat with tears streaming down his face. Abandoned by his wife, absent from his child he was alone in his room contemplating suicide. He says: "I was down at the bottom of the barrel, thinking to kill myself. I'd been hurting for 45 years. I longed to be free, to be loved."

Slowly, the man who was once a ferocious lineman began to say the Lord's Prayer. The prayer calmed him and later he went to church for the first time in years. There, amid everyday people, the famous football star said he "lost reason." "My hands went up and tears streamed down my face. I began to rejoice in the Lord. I was born again. My life hasn't been the same since." He recently said this ~~reference~~ in a key-note address to the International Union of Gospel Missions in Seattle.

"I've been so happy, so excited. I can't wait to tell someone ~~about Jesus~~ about Jesus."

That is God's Solution for: Fallen Idols." He takes people who perhaps were idols, or He takes people who have looked up to idols and He gives them Himself in the person of Jesus Christ. Isaiah's idol was replaced by the King of Kings even though He didn't know Him then as Jesus Christ.

Are you fighting the battle of who to turn to? There is only one answer and

is to turn your life over to Jesus. Maybe you think you have, but you haven't yielded control of your life to Him. You may have thought that you will do this at some other time. But God tells us, "Seek ye the Lord while He may be found."

Jesus stands
He means at the right moment, the right time. ~~and is standing~~ outside of the hearts of many people knocking to gain entrance, but they do not open the door. Is this your situation today. I invite you, I urge you to settle that account with the Lord today. During the singing of our ~~xx~~ invitational hymn, say "yes" to the Lord and come forward. I'll be glad to minister to you and help you to know that Jesus is your Saviour and you belong to Him. If you would just like to come forward and talk to me about salvation or anything else on your heart, please do so. The altar is open to many other things and not just salvation decisions. Let God solve your problems whatever they may be and respond to Him today.

Community Bible Church - Sagamore, Pa. October 4, 1992

Prelude

Greetings/Joys/Announcements/Prayer Requests

BENEFIT HANDED ^{PAKE} ^{FR} ⁶ ^{INT} ⁹ ⁸ ¹⁰
↓ CHRONOUS HAIT 2 HAIT LUKEMAN IN
MEMORY JENIFER L7DING

Ascription

Call To Worship:

O PRAISE THE LORD, ALL YE NATIONS:
PRAISE HIM, ALL YE PEOPLE.
FOR HIS MERCIFUL KINDNESS ~~IS~~ IS GREAT
TOWARD US: AND THE TRUTH OF THE LORD ENDURETH
FOREVER.

PRAISE YE THE LORDS. PSALM 117:1-2

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Jonah ;L17-2:10

Sermon: "God's Solution For Large Fish and Small Men"
St. Paul's Butler, 10/5/86

The Lord's Supper

*Hymn

*Benediction

*Postlude

"God's Answer For Large Fish And Small Men"
Scripture: Jonah 1:27-2:10

(ILUS ROMN TRIBULUM USED FOR THRESHING)

JONAH, EXMP MAN FND SELF UNDR AFLICTIN - BUT CUDNT BLAME

AFLICTIN ON ANYONE BUT SELF

JON BIN CAL 2PREACH, & PREACH ASINMEN NOT TO LIK & WE KNO

EASIEST WAY AVOID SUMTHIN IS TO SUBSTITUT

(ILUS PRES WILSON & CAL FR/TAX COLECTR)

ART SUBST IS WAY GET OUT DO SUMTH U SHUD DO, & SECRET IS DO
SUMTH ELS - VSS 1:1-3

EXAC WAT JON DID-RUN OPOSIT DIRECTIN-TICKET ON BOAT

IN ESENC RUN WAY FR/GOD - & THIS START ANYONE PROB

VSS 4-5=AFLIC SELF INDUCD & MANY OUR R ALSO

VSS 6-8=PAGNS & SUPRSTITINS

VSS 9-10=TRUBL SEEM 2CUM FR/G

VS 11=WAT IS SOLUTIN 2SOLV PROB???

VS 12=NO WANT GO NIN WAT DIF IF END LIF IN SEA???

VSS 13-14=TRY RESOLV W/OUT THRO JON OVRBORD

VSS 15-16=SEEM 2B SOLUTIN 4 TH/SEAMEN & AT LEAS LK 2GOD

BUT G NO LET JON OR US OFF HOOK - PROVID G'S SOLUTIN WEN
IN AFLICTIN

WE ASK, "WAT DO I DO NOW?" 4THOZ UNSP-HOPLES:SP=REALIZ G

THIS JON DID & VS 7A=WE READ

ALL ELS FAIL, REACH OUT 2 GOD

JON RECOG WAT CAUS AFLICTIN=VS 4A & THIS MUCH LIK BBRD SON

HE REVU LIF IN DARKNES, SAW TRU CONDITIN=CP CRISIS CENTRS

W/IN CH THER THOZ BAKSLIDN & NO WANT FACE FAC 2B XPIAN IS

MOR THAN JUS BLONG CH & ATEND

(ILUS BAKSLIDERS SALE)

PRECIS SITU JON FND SELF IN:UNDRSTUD WHY AFLIC & THER SEEM

2B NO ESCAP & WAT DID HE DO???

VS 9=CRY OUT TO GOD, THATS WAT

REALIZ FUTIL RUN FR/G

VS 10=G HERD & ACT -SUMONE SED=EVN TH/FISH CUDNT STOMACH JONAH

TH/LRG FISH SERVD G'S PURP & TH/LITTL MAN -ALWAY G'S SOLUTIN

(ILUS BOB PIERCE & KOREAN LEFROSARIUM, MAN ONLY POINT)

DO U FEEL U R GO THRU TIM AFLICTIN 2DAY?

R U AT PLAC WHER DUZNT SEEM 2B ANSRS U MAY HAV BOUT PROBS???

G HAS SOLUTIN 4THOZ LRG FISH WH/AFLIC SMAL PEOP

WEN SENS HOPLESNES UR SITU, LK UPWARD, PT UPWARD & REMEMBR:

SALVATION IS OF THE LORD

LK W/ME AT ANSR G GIVN ME WEN I FELT SENS HOPLESNES,

ISAIAH 41:10-13

THINK OF MAN WHO CUDNT, SPK, CUDNT SEE, NO STRNGTH & HOW HE
POINT TO GOD & READ - VS 13

(Ilus Tribulum) 10/5/86
 (Ilus man cal Pres Wilson 2B substitut)
 1st=realiz need 4 God=vs 1,2,7
 2nd=afflict realiz tru conditin=vs 4
 3rd (Ilis Bakslidrs Sale)
 Su wrote:
 I cros nearly new-I cannot cary it & keep
 up w/th world & its crowd
 1-5pc set of armr-all pces gud shap but
 need polishing
 1 bnd1 Xpian optuntys-contain in bnd1 1
 of grtes optunty-that go 2 ch ea Sunday
 anothr,that of tel othrs bout Js Xp
 I seldm use thez optuntys so decid let
 them go w/sale
 1 badly used Xpian influenc-buyr mayB
 abl 2repair it if carefully handled
 Abuv mentin items R stor my basment rt
 Bhin my fish tackl,golf club,bowl ball,
 lawn mowr,picnic basket & all othr things
 mos frequently used
 Liv cornr Neglec St. & Worldly Ave
 4 furthr info cal: A. Lotta Xpians
 rd=afflictin bring realty salv 2 afflicted
 vs 9b
 (Ilus Bob Pearce & Leper)
 Isa 41:10-13
 Clos vs 13

Scripture: Jonah 1:17-2:10
 (Ilus of Romn Tribulum used for thresh)
 I imagin almos all us kno story of Jonah
 Here was man who fnd self undr grt afflictin, but his
 c) no B blam anyl but self
 Bin cal 2preach & knu preach asinmen no lik & we al
 kno easiest way not 2do sumthin is 2 substitut
 (Ilus Pres. Wilson & N Jersey man want replac ded man)
 Art of sub is th way 2get out of wat shud do,U merly
 do sumthin else & this wat Jonah did
 G tol wat 2do & no want 2, get on boat go op directin
 In esenc,he run fr/G & this alway start suml probs
 Beuz resolv turn bak on G-Jonah sun fnd self afflic
 Lesn lern this pt is many afflictin we may face, may
 jus B self-induc-othr word brot on by ourselvs/actins
 Jonah on boat asleep;grt storm & crew Bliev pagng's
 bring storm Beuz suml on bord
 Jonah reflec on this & ask 2B thrown overbord
 He no want go Ninveh & wat dif if drown?
 But G no let him/us off hook so easy & provid lrg fish
 It is here C 1st result wh/G produc in individ afflic
 Quit oft peo this circumstanc ask:Wat do now?
 4 thoz w/out sp know it hoples
 thoz w/sp know bring on need 4 G & this Jonah discov
 vss 1-2; 7a-Isnt this oft case? wen all els fail,
 reach out 4 God,it jus mayB He wil bail out agin
 Then C afflictin caus afflicted realiz tru conditin
 Wen Jon hed 2ward Tarshish away fr/Ninveh & wat he
 supos 2do,he slep sndly,but now presnt conditin very
 r h altr
 No, he at pdaac oher cry out=vs4
 Now wen cud no longer control destny,remem G & wat bro
 brot him here
 Examl lik Prod Son Js spk of in parble
 Here Jon in strng situ insid bely fish;B4 hap was ow
 man,creat own destny,do wat want,
 but now he at whim of fish & jus posibl G control
 Can B sur Jon no kno wat mite hapn nex
 But as revu lif in drknes of fish bely,panfl awar tru
 conditin
 Afflictin alway bring afflicted realty of wat 2do
 evrl no matr wat circum reach out,grasp sumth hold
 (Examl Crisis C,nters & no help 4 thoz truly seek)
 4thoz of Sp know ansr is G & many had start out kno
 this but Bakslide
 Ch memrs no lik 2hear/cal Bakslidrs Beuz it caus
 probs w/altrego wh tell that B Xpian is 2B membr
 Ch only & that enuf

(Ilus Baksliders Sale)

This precis situ Jon fnd self in

He knu wahy got in mess; undrstud why aflic; & knu how
2 get out of it

try escap G, but discovr G ther also & sinc in wat
imposibl situ, fr wh ther no escap, knu only 1
turn 2 was G

vs 9=cry out & only thru cum 2G 4 complet 4givnes wh
G grant w/surendr wud Jon B delivr & knu it
realiz futil try run fr/G

vs 10=G herd & delvr him

(Suml sed=Evn fish cud no stomach Jonah)

lrg fish had serv purpos of G 4 littl man & this alwa;
G's solutin 4 lrg fish watevr mayB in aflic persn lif

G is abl 2delivr Sm Men fr/thoz afflictins

Wat is that solutin? G pt out & continu pt out many,
many times thru othrs arnd us

(Ilus Bob Fearc & Lepr in Korea)

Do U feel 2day U go thru afflictin?

R U perhap at plac wher ther duznt seem 2B ansrs 4

quest U may hav bout lif?

G has ansr/solutin 4 thoz lrg fish wh/aflic us small
people

Wen U sens or feel hoplesnes of Ur situ lk upward, & B
ponited upward 2remem=Salvatin is of the Lord-vs 9b

Jon didnt kno perf salvatin G offr thru Js Xp, but U
& I can & do kno it

We can hav salvatin brot 2our remem evr day our livs
wenreach plac afflictin

Let me shar w/U wat G tol me this wk 2remind me that
He is in control wen I felt that sens of hoplesnes

READ=ISA 41:10-13

That is wat G is try 2say 2anyl who feel specil need
of encouragment

Think of a man who cud do very few of norml thing of
lif

No speech; no site; no hear; no strngth & only th means
2 pt 2 th Lord,

Read ISA 41:13=4 I Th L Thy G Wil Hol Thy Rt hand,
Saying Un2 Thee, 'Fear Not; I Wil Help Thee.'"

"God's Solution For: Large Fish And Small Men"

Scripture: Jonah 1:17-2:10

(Illustration of "The Tribulum")

In ancient Rome the method of threshing grain involved one man stirring up the sheaves while another man would ride over them with a crude cart. The cart had rollers instead of wheels. Sharp stones and rough bits of iron were attached to these rollers to help separate the husks from the grain. This cart was called a "Tribulum" and it is from this word that we get our word "tribulation." When we are under great affliction we think of ourselves being torn to pieces because of the cruel pressures exerted on us. But as in the example of the Romans, no thresher ever yoked up his "tribulum" for the mere purpose of tearing up his sheaves, but to uncover the grain, so God does not let us have the pressures of affliction without showing us what He wants for us.

I imagine that almost all of us here this morning know the story of Jonah. Here was a man who found himself under great affliction. But his affliction could not be blamed on anyone but himself.

Jonah had been called to preach and he knew that the preaching assignment was not to his liking. Now we all know the easiest way to avoid doing something is to substitute.

(Illustration of man calling president Wilson about tax collector)

Back in the days when Woodrow Wilson was president, a common citizen was able to call the White House and talk to the president, if the matter was deemed worthy. A New Jersey man telephoned the White House at three O'clock in the morning on a matter of national importance. The operator believing this was worthy of the president's attention rang the phone in his bedroom and awakened him.

When the man was connected with the president he said, "The collector of customs for New Jersey has died."

The President replied, "I'm sorry to hear that, but why are you calling me at this hour?"

The man answered, "Because I want to replace him."

And President Wilson replied, "Well, if the undertaker has no objection, neither do I."

The art of substitution is the way to get out of doing what you should do. You merely do something else. This is exactly what Jonah did. God had told him what he was to do and not wanting to do it he got a ticket on a boat traveling in the opposite direction and replaced his appointed task with what he wanted to do. In essence, he was running away from God and this is always the start of anyone's problems.

Because of his resolve to turn his back on God Jonah soon found himself being afflicted. And the lesson we can learn at this point is that many afflictions we may face can be self-induced. In other words, most of our afflictions are brought on by our own actions.

So Jonah got on this boat and they hadn't gone too far and a great storm arose. Jonah was sleeping and everyone else was worrying. Because the crew believed that a person was responsible for the ~~good~~ pagan gods bringing this storm upon them, they questioned Jonah and decided he had brought these problems to them. Jonah was moved to determine that he was indeed the

~~expi~~ culprit and he tells them to throw him overboard. After all, he didn't want to go to Ninevah and preach and since he had brought this storm into the lives of these people, what difference did it make if he ended it all in the sea? But God doesn't let us off the hook that easily and so He provided for a large fish to rescue Jonah from drowning. It is here we see the first result which God produces in an individual in affliction. Quite often, ~~we whatever affliction a person finds himself in it was set~~ and perhaps we should say, "most of the time," the affliction a person finds himself in brings on a sense of "what to do now?" For someone without spiritual knowledge it is a sense of hopelessness. For the person with some religious background or spiritual knowledge it ~~is~~ brings on the realization of the need for God. This is what Jonah discovered as he meditated inside the belly of the fish. We read in the first and second verses of Jonah's prayers to God, (read them). And then in the 7th verse he says, "When my soul fainted within me I remembered the Lord." vs 7a.

And isn't this so often the case? When all else fails reach out for God. It just may be that this is the time when hanging onto God will really work. Or at least, it may work this time as it has in the past.

Then we see that affliction causes the afflicted to realize his true condition. When Jonah was headed toward Tarshish away from Ninevah and that which he was supposed to do for the Lord, he was able to sleep soundly. But now his present condition was very much altered. Now he was at the place where he cried out, "I am cast out of Thy sight." ~~xxxxxx~~ "Yet I will look again toward Thy Holy Temple." vs 4.

Now, when he could no longer control his destiny he remembered God and what it was that brought him here. This example is much like that of the Prodigal Son Jesus spoke of in that parable. Here was Jonah in a strange situation. He found himself inside of a great fish. Before this happened he was his own man, creating his own destiny and doing as he pleased. But by his own action he was now at the whims of this fish and it was just possible that God was in control of this situation. I think we can be certain that Jonah wasn't too sure what was going to happen next. But as he reviewed his life in the darkness of that fish's belly he was made painfully aware of his true condition. But then affliction brings to the afflicted one the reality of what to do. Almost invariably, people in their affliction are reaching out to grasp something to hold on to. Crisis centers have sprung up and mushroomed all across our nation answering thousands of calls from people who are searching for the true meaning of life. Unfortunately, the real answers they should receive are not given to many of them and they remain as confused as before they reached out to the secular means at their disposal. But for those of spiritual knowledge there comes the answer that it must be God they are in need of.

Many of these people started off in the right direction, but for various reasons they became sidetracked and are in what is called a backslidden condition. But many people within the church don't like to hear that they are backslidden, and it causes problems with their alter-ego which tells them that being a Christian is merely belonging to a church and that's enough.

(Illustration of "Backsliders Sale")

Someone wrote about this condition and called it, "Backslider's Sale:"

One cross nearly new. I cannot carry it and keep up with the world and its crowd.

One five-piece set of armor. All pieces are in good shape but need polishing.

One bundle of Christian opportunities. Contained in the bundle is one of the greatest opportunities - that of going to church every Sunday; another that of telling other people about Jesus Christ. I seldom use these opportunities, so I have decided to let them go with the sale.

One badly used Christian influence. Buyer may be able to repair it if carefully handled.

The above-mentioned items are stored in my basement, right behind my fishing tackle, gold clubs, bowling ball, lawn mower, picnic basket and all of the other things I use more frequently. I live at the corner of neglect street and worldly avenue. For further information call: A lotta Christians.

This is the precise situation Jonah found himself in. He knew why he was in this mess; he understood why he was being afflicted; and he knew what to do to get out of it. He had tried to escape God by going in the opposite direction, but he discovered that God was there as well. And since he was placed in this impossible situation from which there seemed to be no escape, he knew that the only One to turn to was God. So he cried out to Him and we read in the 9th verse, "Salvation is of the Lord." Only through coming to God for the complete forgiveness granted with surrender would Jonah be delivered and he knew it. He realized that it was futile to try to run from God. God heard him and we read that God ~~xxxxxx~~ did something about it. In the 10th verse we read, "And the Lord spake unto the fish, and it vomited out Jonah upon the dry land."

Someone said, "Even the fish couldn't stomach Jonah." The large fish had served God's purpose for the little man. And this is always God's Solution for Large Fish, whatever they may be in the afflicted person's life, and God is able to deliver Small Men from those afflictions. What is that solution? God pointed it out and continues to point it out many, many times through others around us.

(Illustration of Bob Pearce and the Korean Leprosarium)

Bob Pearce was the founder of World Vision International. He traveled all over the world seeking to bring Christianity to many, many people, often at the expense of his wife and family. He told of traveling to Korea where there was a Leprosarium for victims of Leprosy. In that Leprosarium he asked to visit each patient even those who were the worst cases. A doctor conducted him through the clinic and when he insisted on speaking to even those in the most advanced stages of the disease, the doctor could do nothing.

ing but conduct him to the worst part of the clinic. They entered through a door to a large room which held these who were considered terminal and ready to die. The doctor conducted Bob Pearce to a bed in the very far corner of that room on which lay an old man waiting to die. His toes and fingers had been completely eaten off by the disease. ~~His~~ He could not get out of bed or stand up. His tongue was completely gone, so he couldn't talk. His eyes had been blinded so he could not see. His ears had deteriorated, so he couldn't hear. But he still had the sense of feeling. He had been a very happy Christian and had spoken to many of his faith when he was able. Now, lying in that bed he ~~few~~ had few opportunities to let anyone know that He was a Christian. But he had felt the vibration caused by the opening of the door. He felt the floor vibrate as the men moved across it and he could sense their coming in the direction of his bed far removed from all the others. Although he couldn't get out of bed, he was able to prop himself up on one elbow and when he knew the men were at his bedside, he turned toward where he sensed them to be and looked toward them through his blinded orbs which could not see. He opened his mouth in a wide toothless, tongueless grin, and stretching one arm toward the ceiling, reaching upward and pointing with his fingerless hand on which only stumps now protruded, raised his arm up and down in a gesture that pointed them to his Lord and Saviour.

Do you feel that today you are going through a time of affliction? Are you perhaps at the place where there doesn't seem to be answers for the questions you may have about life? God has the Solution for those "Large Fish" which afflict us "Small people." When you sense or feel the hopelessness of your situation, look upward, and point upward to remember, "Salvation is of the Lord." Jonah didn't know that perfect salvation which God provided through Jesus Christ, but you and I can. We can have that salvation brought to remembrance every day of our lives when we reach the place of affliction. Let me share with you what God told me this week to remind me that He is in control, when I felt that sense of hopelessness. In Isaiah 41, 10 through 13 we read, (read these verses). That is what God is trying to say to anyone who feels a special need of encouragement. Think of a man who could do very few of the normal things of life. No speech, no sight, no hearing, no strength, and only the means to point to the Lord. "For I the Lord Thy God will hold thy right hand, saying, ~~xxxxxxx~~ unto thee, 'Fear not; I will help thee.'" Isa. 41:13.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor October 12, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Megan Hewis and Becky Hilliard
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "The Lord's Prayer"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Hymn No. 21 "Love Divine, All Loves Excelling"

*Ascription

*Exhortation

*Confession (In Unison) Our Father, we come knowing that we have fallen and failed in so many ways. Sometimes we have tried to hide from you, from one another, and even from ourselves. There have been times when we have drawn back from the right because it was a difficult, crucifying experience. Father we seek strength to overcome our weakness, our sin, and our doubt of your help. Forgive us, and make us whole, for we pray in Jesus' name.
Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 443 "I Need Thee Every Hour"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer

Offering

Offertory "God Bless Our Home"

*Doxology - page 382

Anthem: "Why Me Lord?"

Scripture: Exodus 15: 22-27

Sermon: "God's Solution For: Bad Water"

*Hymn of Invitation No. 127 "Beyond the Sunset"

*Closing Chimes

*Benediction

*Postlude "Postlude in B flat"

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mrs. Emogene Massey in memory of Loved Ones.
Mr. Herb Shearer will greet the congregation at the door this morning.

Ushers for today are: Jean Pflugh, Judy Shearer, Jane Weichey, and Marilyn Snyder.

Nursery will be provided today

Rick Vinroe and Kevin Snyder will be visiting the hospital this week.

Attendance last Sunday was 127 with 10 visitors.

Hospitalized: Clarence Wolfe and Mrs. Edna Tait in the BMH
Charlie Penar in VA, *MARY DIAMOND*

TUESDAY - Soup & Salad Day

WEDNESDAY - Golden Circle at 7:30

Hymn Sing at the home of Marge Smiley 7:30 P.M.

THURSDAY - Choir Practice at 7:00 Cantata practice at 8:00

We welcome to our midst today Susan Jeffries who will speak to us briefly about Youth Guidance Incorporated.

YOUTH GROUP will meet tonight at 7:00 P.M. in Rehoboth Hall.

SOUP & SALAD DAY - Tuesday October 14th. Lunch will be served from 11:30 to 1:30. Dinner from 5:00 to 7:00.

Tickets are \$2.50 for adults and \$1.00 for children 8 and under. Please bring bazaar items in Monday morning or Tuesday morning in time for noon sales. Please come out and support the Women's Fellowship's fund raising event. Salad tomatoes are needed. If you have any to donate, call Lois Stokes 282-1032.

ACTIVITIES COMMITTEE is looking for your old or unused canning rings. We also need regular or wide lids from mayonnaise jars. This will help us when we make more apple butter October 22nd. Please bring them in as soon as possible. There will be a box in the Narthex for you to drop them into. We will also be needing help in the kitchen to make apple sauce on October 21st. Please plan to come and join the fellowship. More details next week.

Following the sermon we sing an invitational hymn, followed by a period which gives each worshipper an opportunity for reflection. As you reflect upon life's situations, your family and friends you have the opportunity to speak to God about them. The altar has more uses than just seeking salvation. You may want to come and kneel in prayer or meditation; or you may wish to speak to the pastor, or have him pray with you and for you. Please let God's Holy Spirit speak to your heart and if He directs you to come to the altar please avail yourself of the opportunity.

Community Bible Church - Sagamore, Pa. - October 10, 1993

Prelude
Greetings/Joys/Announcements/Prayer Requests

Ascription
Call to Worship:

GOOD AND UPRIGHT IS THE LORD:
THEREFORE WILL HE TEACH SINNERS IN THE WAY.
THE MEAK WILL HE GUIDE IN JUDGEMENT: AND THE
MEAK WILL HE TEACH HIS WAY. PSALM 25:8-9

*Hymn
Offering/Prayer
*Doxology
Pastoral Prayer

Hymn
Scripture: Exodus 15:22-27
Sermon: "God's Solution For: Bad Water"

*Hymn
Benediction
*Postlude

2
CONNIE
UNSP. KEN - PEG
GARY

Scrip: Exodus 15:22-27: Sermon: "GOD'S SOLUTION FOR: BAD WATER"

(ILUS MAN COMIT SUICID W/ROPE ARND WRIST)
WE KNO SUICID NOT LAFF MATTR=EXAMPL:MASH & THEME SONG-SUICID PAIN

(ILUS WM COMPER & HIS LIF & HYMNS) les

G CAN & DUZ INTRVEN IN TH/AFAIRS OF MEN 2REVEAL SELF & ANSRS 2
C' NEEDS

VS 22=MOS RECOGNIZ LDR PEO IS. & WER ON MARCH FR/LAND BONDAG,
2 LAND OF BLESING

APROX 2MIL PEO MARCH 3DAYS W/OUT WATER

1ST DAY,NOT TOO BAD:PERHAPS SING,CONFID ALL NEEDS SUPLY
HAD SEEN RED SEA PART,G DELIV MIRAC DESTROY ENMYS,FREE AT LAST

2nd DAY STIL NO WATER-IN HOT DESERT & YERN 4WATER LIK EGYPT

DAY WAS LNG & HOT-SHUR MENT"WALL" & 4EGYPTS WAS WALL AGIN ENMYS

3RD DAY STIL NO WATER & THEN PEO AT FRONT SAW WATER,PASS IT ON &
RUSH 4IT - GOT THER,KNEEL DWN,CUP HANG,DRINK,& SPIT OUT

VS 23=BITTER WATER

VS 24=PEO MOAN-LIK THEEZ PEO,WAT WUD U DO? WAT DO U DO WEN EXPECS
R SHATTRD & DISAPTS IN LIF CUM UPON U???

HOW DO U HANDL BITTR,BAD WATERS OF LIF?? CAN DO 3THINGS:
1ST=EVAL DISAPT U R IN - WAT LESSNS CAN U LERN FR/SITU? WAT PURP?
BHIND IT??

VS 25=G PROVID SOLUTIN WEN MOS CRY OUT ON BHAF PEO
BIBL COMENTATRS TEL US NO TREES THIS AREA=YET G PROVID MIRACL

THIS TEST WAT PEO IS. DO THIS CIRCUM=VS 25B

g was get pco redy 4PPOM LAND & NEED KNO 2WHOM TURN IN DISAPTS

(ILUS PHILIPS BROOKS FAIL AS TEACHER)

MANY TIMES G USE DISAPTS OUR LIVS BY CLOS ONE DOR & OPEN NOTHR

2ND=WE SHUD RECOGNIZ PERSN BHIND DISAPTS

VS 24=PEO IS. MURMR AGIN MOS-BLAM COSES PERSN,ALTHO MATB WRONG 1

HOW DO WE HANDL DISAPTS WEN RECOGNIZ PERSN BHIND DISAPT???

(* 'S FARMR RIDE TRACTOR W/LITTL SON WHO ENJOY IT)

TH. HOW HANDL DISAPTS WHETHER BRING ON SELVS OR BCUEZ OF OTHERS

3RD=LET G HANDL IT COMPLETELY - STEP ASID,LET HIM HAV CONTROL

VS 25A=G SHEWED HIM A TREE - HE HAD ANSR,G ALWAYS DUZ

G KNOWS BGIN OF PROB & ALSO KNOWS TH/END,& WANTS LET US C BOTH

(ILUS BOY FISH TRIP, RAIN & GOD)

G KNOWS BGIN & END & WE NEED 2TRUST HIM IN MIDST DISAPTS

G WANTS US CONTINU TRUST HIM & HE WIL TEACH US WAT HAS 4US

MOS & PEO IS. FND THIS OUT VERY SHORTLY

WAT DID G TEL THEM??? = VS 26

THEN BYON TH/BITTENES OF TH/WATER THEY FND=VS27

g has plans 4 EA US,& HE WANTS US 2CONTINU 2FITE TH/BATTL LIF

(ILUS POKY "DON'T QUIT")

(Ilus man comit suicid rope rnd wrist)

(Ilus Wm Cowper & hymn:

Ye fearful saints, fresh courage take
The clouds ye so much dread
Are big with mercies, and will break
In blessings on your head.
- God moves in A mysterious way -

(Ilus Phillips Brooks and failure as teacher)

(Ilus farmer, tractor & little boy safe in F's arms)

(Ilus boy fishing trip & prayer:

If I sounded grumpy earlier today, it was because I
didn't see far enough ahead)

Anonymous poem:

When things go wrong as they sometimes will,
When the road you're trudging seems all uphill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh.

When care is pressing you down a bit,
Rest if you must, but don't you quit.
Life is queer with its twists and turns,
As everyone of ^{us} sometimes learns,
And many a failure turns about
When he might have won had he stuck it out.
Don't give up though the pace seems slow-
You may succeed with another blow!

Success is failure turned inside out-

The silver tint of the clouds of doubt,
A³ you can never tell how close you are, (just how)
It may be near when it seems so far.

So stick to the fight when you're hardest hit-
It's when things seem worst that you must not quit.

"God's Solution For: Bad Water?

Scrip: Ex 15:22-27

(Ilus man comit suicid, rope rnd wrist)

(Ilus Wm Cowper & suicid, hymns writ)

G can & duz intrven affairs men 2 reveal self & ansers
4 our needs

vs 22=Mos recogniz ldr Isites & wer on march fr land
B. dag 2 land blesing

aprox 2mil peop bin march 4 - three day w/out watr
1st thoz day pas w/out 2much concern; perhaps sing
as travl & Bliev watr wil B provid

Had mirac escap Egyp slavery, L part Red Sea & Egyp drwr

They free-free at last, thank G free at last

2nd day dawn & stil no watr

bin acustom green fertil of Nile, & now hot-dry desrt
& harts yern 4watr had B4 departur

Day grew long as trudg 2 land of Shur-Mean wall &
offr Egyptins protectin fr Asia invadrs

3rd day dawn & stil no watr in site

then peop at hed site watr & cry pass bak-Watr, Watr

Rush 2ward watr, kneel dwn, cup watr & spit out-bitte

vs 23=They disapoint-had hi hopes & sudnly dreams &
hopes wer shattred & all Bcuz no hav neces ingred of
lif=water

So now wat wud U do that situatin: Wher do U turn:

Wher do U seek help?

Wat do U do wen expecta⁵ins shattr & dispoints lif
cum upon U: How do U handl bittr waters of lif?

The three sugestins we can try

FIRST=Evaluat disapoint U R in-wat can U lern fr it:

How can situatin help U? Wat purpos Bhind it:

vs 25=Mos cry out 2 G & read G provid tree

n^o prees Bibl coms tel us, but G provid miracl

vs 25b=G prov them, get redy 4prom land & G want get
them redy 4 disapoints wud meet

All way fr ~~xxxxx~~ Egyp 2 Canan G test peop not 4 evil
but 4 gud

They gettredy 4 lif prom land

(Ilus Phil Brooks & no succeed as teacher)

Many time G use disapoint our livs by clos 1 door &
open another

SECOND:=Recogniz persn Bhin disappointments

vs 24=Peop is murmur agin Moses & this quite comon,

Blame persn closes 2 situatin

Ther, disapoints cum as result othrs, but many cum

Bcuz our own actins

So how handl them wen recogniz persn Bhin them?

(Ilus farmer ride tractor & little boy=saf arms, Father
That how we handl disapoints whethr bring on self or
hav Bcuz othrs.

2/

THIRD=2let G handl completely
that means we step asid & let G hav control
vs 25=Mos cry & L sho tree
G had anser & always duz
G knows Beg of prob & also knows end & wants let
us C both
(us Frank & fishing trip)
G knows beg & end & want us trust Him in midst disa-
points
G want us continu trust Him & wil teach & sho us
watvHe has 4us
Moses & peop fnd this out very shortly=vs 27
Byon bittnes of watr at Marah,fnd oasis w/12 spring
& 70 palm trees
G has plans 4 ea us & He want us continu 2 fite batt:
of lif
(Anonymous poem=Sweeting, Grt Quotes & Ilus)pg 91

"God's Solution For: Bad Water"

Scripture: Exodus 15:22-27

(Illustration of man committing suicide with rope around wrist)

There is a silly story of a man who walked into his friend's basement and found him hanging from the rafters with a rope around his wrist. He asked him, "What are you doing?" He answered, "I'm committing suicide." His friend said, "You dope, you can't do it that way, you have to put the rope around your neck." The man answered, "I tried it that way, but the rope chokes me."

Now we know that suicide is not a laughing matter, but the story points up a truth that isn't too often known.

(Illustration of William Cowper)

William Cowper was an English poet. ~~and hymn writer~~ He faced many early discouragements and disappointments. He received an appointment to a clerkship in the House of Lords. But just the fear of an examination he had to take for this position threw him into a state of despair. He tried to take his life with an overdose of medicine, but failed. The night before the examination he lay with the point of a knife pressed against his heart, but he couldn't summon the courage to press the knife in his flesh. Next, he tried to hang himself, but the rope broke and so his life was spared. On another occasion in a fit of despondency he decided he would throw himself into the River Thames. He took a coach and the fog became so thick the driver lost his way and ended up taking Cowper back home. God used this man to inspire others with several well known hymns. He wrote: "Oh, For A Closer Walk With God," "There Is A Fountain Filled With Blood," and in all wrote 68 hymns. But the best known of his hymns states, "Ye fearful saints, fresh courage take:

The clouds ye so much dread
Are big with mercies, and will break
In blessings on your head."

The title of that hymn is, "God Moves In A mysterious Way."

God can, and does intervene in the affairs of men to reveal Himself and His answers to our needs.

In Exodus 15:22 we read, "So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water."

Moses was the recognized leader of the people of Israel. They were on the march from the land of bondage to the land of blessing. Approximately two million people or more had been on the march for three days without water. The first of those days had probably passed with not too much concern. Perhaps they had been singing as they traveled, confident that water would be provided for them. They had miraculously escaped the slavery of the Egyptians and had seen how the Lord had parted the Red Sea and then closed it upon their enemies destroying all of them. They were now free, free at last, Thank God they were free. But the second day dawned and still no water, They had been accustomed to the green fertility of the Nile, but now they were in the hot dry desert and their hearts began to yearn for the water that was available to them before their departure. The day drew long and the way hard as they trudged to the land of Shur. The name meant "Wall" and was probably the completely desert area that offered the Egyptians protect-

ion from enemies who would cross over to them. The third day dawned and as they set out there was still no water in sight. But then the people at the head of the march sighted water and the cry was passed back the line, "Water, water in sight." Those first people must have rushed toward that ~~was~~ water with their remaining strength. With parched ~~throats~~ throats and weary feet they knelt to drink the water. Cupping their hands, filling them with water they brought the refreshing liquid to their mouths ~~only~~ only to spit it out again as they tasted it. Moses tells us, "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah."

The word "Marah" means bitter. The end result was, "And the people murmured against Moses saying, 'What shall we drink?'"

They were utterly disappointed. With high hopes and the new found freedom they had enjoyed now for three days, suddenly their hopes and dreams were shattered. And all of it caused by the lack of a simple necessary ingredient in life, WATER.

So now what would you do in that situation? Where do you turn? Where do you seek help? ~~It all depends on your outlook in life. It is determined by what you believe. The people of Israel were directed by Moses to God. Moses tells us, 'And he cried unto the Lord, and the Lord showed him a tree, which when he had cast into the waters, the waters became sweet. He made for them a statute and an ordinance, and there He proved them.'~~

What do you do when your expectations are shattered and disappointments in life come upon you? How do you handle the bitter, Bad Waters of life?

There are three suggestions we can try.

The first is to evaluate the disappointment you are in. What can you ~~learn~~ learn from this situation? How can this situation help you? What is the purpose behind it?

Moses cried out to the Lord as we read in the 25th verse and God provided a solution for that problem. We read that God supplied a tree which Moses cast into the waters and they became sweet. Bible commentators tell us there are no trees in that area. But God provided one which was used to sweeten the water. In other words, God provided a miracle. This was a test of what the people of Israel would do in this circumstance. In that 25th verse it tells us, "There He, (meaning God), made ~~for them~~ for them a statute and an ordinance, and there He proved them."

God was getting them ready for the promised land and He needed to know to whom and what they would turn in their times of disappointments. All the way from Egypt to Canaan God kept testing His people, not for evil, but for good. He was getting them ready for life in the promised land.

(Illustration of Phillips Brooks not succeeding as a teacher)

Phillips Brooks taught in the famous Boston Latin School and failed miserably. He wanted to be a teacher but found out he didn't seem to be cut out

for that job. In the midst of his disappointment he felt led to enroll in Divinity School at Harvard and he found where God wanted him to be. He became known as the voice of American Protestantism in the 19th century. Most of you may know of him through the writing of the Hymn, "O Little Town of Bethlehem."

Many times God uses disappointments in our lives by closing one door and opening another.

The second suggestion regarding the handling of disappointments is to recognize the person behind the disappointment. The people of Israel we are told in the 24th verse, "Murmured against Moses, saying, 'What shall we drink?'" This is quite common, that is, to blame the closest person although that person may not be the one to blame. There are disappointments that come as a result of others, but many of them come as the result of our own actions. So how do we handle the disappointments when we recognize ~~that~~ the person behind the disappointment, whether it is us or them?

(Illustration of farmer riding on tractor with other farmer & children)

A farmer tells of being asked to go to a neighboring farm to pick up a wagon this other farmer had loaned to the neighbor. When the farmer pulled into the driveway and his small son saw that the farmer had his little girl on his lap, the young son began to plead with his dad to take him. After his explanations seemed to fall on deaf ears, the farmer finally agreed to take him along. So he stood behind the seat ~~with xxxxxxxx~~ on one foot holding on to his son for dear life as they began the half mile ride down the road. As they traveled along bumping all the way, the father began to think how dangerous this was if he should slip off when they hit a large bump. He looked at his son to see what his reaction was and he saw immediately the little fellow was enjoying it completely. He was oblivious to everything around him and was enjoying the wind rushing through his hair. He knew that he was safe in his father's arms. That farmer said this taught him a lesson about life. When life brings its problems or troubles, we need to remember that we are safe in our Father's arms.

That is how we handle disappointments whether we bring them on our selves or have them because of others.

The third suggestion regarding the handling of disappointments is let God handle it completely. That means we step aside and let Him have control. Moses cried unto the Lord, and ~~the~~ we read in the 25th verse, "The Lord shewed him a tree." God had the answer as He always does. God knows the beginning of the problem, but He also knows the end and He wants to let us see both.

(Illustration of boy, fishing trip, rain and God)

Eight-year-old Frank had looked forward for weeks to this particular Saturday because his father had promised to take him fishing. There hadn't been any rain for weeks and as Saturday approached Frank felt sure it would be a great day. But wouldn't you know, as Saturday dawned it was pouring down rain, and it looked like it would rain all day. Frank walked around the house all morning grumbling, "It seems like the Lord would know that it would have been better to have the rain yesterday than today," he told his father. His father explained how the rain was needed for the flowers and the farm products. But Frank didn't want to hear this and kept saying, "It just isn't fair." But about three o'clock the rain stopped.

There was still time for some fishing. So the gear was loaded in the car, and they were off. Whether it was the rain or some other reason, the fish were biting and both father and son soon had their limit. At supper Frank's mother served some of their fish and she asked Frank to say grace. He ended his prayer by saying, "And Lord, If I sounded grumpy earlier today it was because I didn't see far enough ahead."

God knows the beginning and He also knows the end and we need to trust Him in the midst of our disappointments. God wants us to continue trusting Him and He will teach us and show us what He has for us. Moses and the people of Israel found this out very shortly. Beyond the bitterness of the water at Marah was found an oasis containing twelve wells of water and seventy palm trees. God has plans for each of us and He wants us to continue to fight the battle of life. Someone anonymously wrote, (poem page 91, Great Quotes and Illustrations by George Sweeting)

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor October 19, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Mike Gamble and Robin Kaiser
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Hymn No. 613 "Fight the Good Fight"

*Ascription

*Exhortation

*Confession (In Unison) O Lord and Father, we come to you as a Church that is not a Church. We are unable to share the faith you have given us. We are unable to be tolerant of the beliefs, the wishes, and the needs of others. We are unable to find agreement in purpose. We worship in the same building; we share a common worship; we partake of the same meal of sacrifice from the same table; but we are not one. Strengthen our resolve to live for you through your Church. Lighten our hearts as we struggle to know one another. And, as only you can, forgive us the wrong we have done so that we may be free to create the Church of your Spirit on earth. Through you Son, Jesus Christ. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 442 "O Master, Let Me Walk with Thee"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer

Offering

Offertory

*Doxology - page 382

Installation of Women's Fellowship Officers

Anthem: "The Whisper of My Heart"

Scripture: I Kings 19: 1-21

Sermon: "God's Solution For: Juniper Trees"

*Hymn of Invitation No. 71 "Faith is the Victory"

*Closing Chimes

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by

Mr. & Mrs. Joe Youngblood in memory of Loved Ones.

Mr. & Mrs. Howard Jaillet will greet the congregation at the door this morning.

Ushers for today are: Rob Vinroe, Kevin Snyder, Danny Mangel, and Jeff Snyder.

Nursery will be provided today by Mrs. Cathy Sheppeck.

Marie Henry and Sandy Sheppeck will be visiting the hospital this week.

Attendance last Sunday was 117 with 9 visitors.

> Hospitalized: Charlie Penar in VA, Mrs. Edna Tait and Mrs. Mary Diamond in the BMH.

MONDAY -- Fidelity Bible Class will meet at 12:30 in the hall

TUESDAY - Confirmation Class at 7:00 P.M.

WEDNESDAY - Sunday School Teachers meeting at 7:30 P.M.

THURSDAY - Choir practice at 7:00 Cantata practice at 8:00

> Activities Committee is making more apple butter. We need help on Tuesday beginning at 8:30 a.m. to cut apples and make apple sauce. Wednesday we will begin at 7:00 a.m. to cook the apple butter at Ginny's home. We need lots of help. If coming on Wednesday, bring along something good to eat and share with the others. See you then! We also need your old canning rings or lids to fit quart jars if you are no longer using them.

YOUTH will meet tonight at 7:00 in Rehoboth Hall. We hope to see all of the youth out. Bring along a friend.

PROPERTY COMMITTEE will be meeting Monday at 6:30 P.M.

> COUNCIL will have a short meeting immediately following the service today in the Library.

> LITTLE PEOPLE'S HALLOWEEN PARTY will be held October 25th from 1 to 3 P.M. This is for children of the Nursery through 4th grade. We also need cookies and candy for the party. If you can, please let Marge Smiley know if you can donate cookies and goodies.

> Following the sermon we sing an invitational hymn, followed by a period which gives each worshipper an opportunity to reflect upon life's situations, your family and friends and this gives you the opportunity to speak to God about them. The altar has more used than just seeking salvation. You may want to come and kneel in prayer or meditation; or you to speak to the pastor, or have him pray with you and for you. Please let God's Holy Spirit speak to your heart and if He directs you to come to the altar please avail yourself of the opportunity.

COMMUNITY BIBLE CHURCH-SAGAMORE, PA. - OCTOBER 17, 1993

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

BIBLE STUDY NEXT SUNDAY, CHANGED BECAUSE ON SUNDAY

NOVEMBER 7th WE ARE HAVING OUR ANNUAL MEETING.

ON THAT SUNDAY WE ARE ASKED TO BRING A TURKEY & WILL EAT

AFTER CHURCH AND THEN HAVE THE ANNUAL BUSINESS MEETING

SET A TIME FOR CHURCH FALL CLEANING??

ASCRPTION

CALL TO WORSHIP:

ALL THE PATHS OF THE LORD ARE MERCY AND TRUTH UNTO SUCH
AS KEEP HIS COVENANT AND HIS TESTIMONIES.

WHAT MAN IS HE THAT FEARETH THE LORD?

HIM SHALL HE TEACH IN THE WAY THAT HE SHALL CHOOSE.

PSALM 25:10, 12

*HYMN

OFFERING/PRAYER

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: 1 KINGS 19:1-19

SERMON: "GOD'S SOLUTION FOR: JUNIPER TREES"

*HYMN

*BENEDICTION

*POSTLUDE

CONNIE & DARY

ANDREW - KEN & JUNE

BRAD - TERRY

YVETTE LADY

JENNIFER

SCRIP: 1 KINGS 19:1-19: SERM: "GOD'S SOLUTION FOR: JUNIPER TREES
 we liv compet society MAYB U THINK ONLY SPORTS: BUT CORPS,BUSNES
 EVN CONGREGATINS & DENOMS
 THER IS TALK BOUT WINNRS & LOSERS
 MADISON AVE & DESIGNR CLOTHES
 (ILUS WINNERS & LOSERS)
 T GOES ON & ON=BEST STUDENT,BEST SALESMAN,PASTOR LRG CH ETC
 HAV EVR DUN HONES BES 2ACOMPLISH CERTIN GOAL??
 CRAM 4SKUL,BAK CAKJUS B GUD NEIGHBR & IN EFORIS FAIL???
 WAT HAPN?? U BCUM DISCOURAG - RITE???
 BUT WHO WUDN'T? EVN ONE G'S CHOICEST SERVS DID THIS
 1 KINGS 18=ELIJAH ACHIEV MAJOR VICTRY 4 GOD
 CHALEN 450 PRIESTS,400PROPHS OF BAAL 2PRUV THEIR G BY FIRE
 THEY FAIL MISRBLY,& GOD PRUV HIMSELF THRU ELIJ & ELIJ PUT THOZ
 PR & PROPHS 2DETH
 SO NOW ELIJ RETURNS 2JEZREEL SAVRING TH/VICTRY OVR ENMYS & REJOI
 BCUZ G CHOZ HIM 2B TH/ONE 2PROV G AMONG HEATHNS
 BUT WAT HAP??? VS =1=CELBRTIN SHORTLIVS
 VS 2=JEZBEL UNABL ATEND 2MATTR & DEAL IMED W/ELIJ
 VS 3=THIS HOW MITY PROPH DEAL W/BOSSY,BRASH WOMAN
 HE TURN TAIL & RUN ELIJ SCARD
 VS 4=ELIJ SO SCARD LEF SERV BHIND=HE UTTRLY/TOTLY DISCOURAGD
 VSS 5-8=G HAS SOLUTIN 4JUNIPER TREES=DISCOURAGMENT
 WAT IS THAT SOLUTIN??? HE PROVIDS BOTH SP/PHYS ~~XXXX~~ STRENGTH
 2THEORYS BOUT G CALLD CAT/KITTN THEO,& TH/MONKY THEO
 CAT CARRY YNG RND BY NEK,& YNG MONK CLING 2MOTHR & IS CARRIED
 WHICH DUZ G DO??? HE DUZ BOTH
 WEN WE OUT WIL OF G,HE CARYS US,& WEN CLING 2HIM HE CARYS US
 HE WIL NOT LET US OUT OF HIS CARE & HE BRING THRU TRIALS/PROBS
 (ILUS UNKNO HYMN WRITR & G SEEK US B4 SEEK HIM)
 G KNO WHER WE R,WHO WE R,& ISNT HIS WIL LET US UNDR JUNIP TREES
 9-10=G SEEKS HIM& HE TELLS TALE OF DISCOURAGMENT
 11-12=ELIJ FINDS G IN LEAST LIKLY PLACE
 ELIJ WAS CALLD BAK 2LIF,PIKUP PIECES & BGIN LIV AGIN
 (ILUS WALT DISNEY & DISCOURAGMENT & MICKEY MOUSE)
 DISCOURAG CUMS 2ALL US,BUT WAT DO W/IT DETERM OUR VALU 2TH/LORD
 DO LIK ELIJ & GO JUNIP TREE,OR LET G CAL US & WE ANSR
 VSS 13-14=ELIJ REPEAT DISCOURAG 2 GOD
 VSS 15-17=ELIJ GIVN INSTRUCS IN WAT 2DO 2GET BAK IN2 BATL LIF
 VS 18=G'S ANSR 2ELIJ THAT HE ONLY O-E LIV & WORK 4 GOD
 BUT ELIJ LIK US,WHY BEAT HED AGIN WAL,WAT TH/USE?
 (ILUS DR. PARK TUCKER & FUNERAL HOME SIGN)
 R WE WALK RND HALF DED IN TH/CH OF JS XP??
 (ILUS JERRY FALWELL & PORTIN SPEECH 2CONFERENC FEW YRS AGO)
 HAS DISCOURAG CAUS U 2QUIT WORK 4 GOD? WAT WIL U DO ABOUT IT?
 CRAWL UNDR JUNIP TREE? HIDE IN CAV?
 G'S SOLUTIN 4JUNIP TREES & CAVES IS TH/GRT ENCOURAGR JS XP
 ALL THRU GOSPLS FIND CALL INDIVIDS STEEP OUT 4HIM
 WE HAV 2B ON FIRING LINE TAKING TH/BLOWS LIF DISHES OUT,
 BUT KNOWING EACH KNOK IS A BOOST THAT LEADS US ONWARD & UPWARD
 2THAT=WEL DUN GUD & FAITHFL SERV OF OUR LORD
 DISCOURAGMENT IS A PART OF LIF,WE ALL GO THRU IT,& HAV IT
 BUT DISCOURAGMENT TAKS OUR EYES OFF TH/LORD & WE CANOT HAV THE
 VICTRY WH/IS OURS THRU JS XP
 CUM OUT FR/UNDR TH/JUNIP TREE & GET IN2TH/BATTL OF LIFE IF
 THIS IS WAT IS UR PROBLEM 2DAY

Bakgr Elij: prov God over Baal-kil 450pr,400 prophs
vss 4-8=G provid

Cat theory/vs Monkey theory

I sot th I & afterward I knu,He mov my soul
2 seek Him seeking me
It was not I that fnd O sav true
No I was fnd of Thee

Thou didst reach 4th Thy hand & mine enfold
I walkd & sank not on th storm vexed sea
Twas not so much that I on Thee tuk hold
As Thou dear Lord on me

vss 11-12-Elij cal bak in2 comun w/lif

(Ilus Walt Disney)

Elij & 7,000 othrs

(Ilus Dr. Park Tucker & funerl home)

(Ilus Jerry Falwell)

Ther is in Amer. a gravyrd of ex-preachrs,stil walk,
stil aliv,but los 2 th caus. & I Bliev that many of
G's preachrs R not win souls,R not bild grt churches,
R not B usea of G in th caus of revivl Bcuz they hav
nevr lerned a relatship w/G of all encouragment

D.L.Moody sed:I hav nevr kno G 2 use a discour persn
I hav sed it fiv thousan time if I hav sed it lnce:
U dont determin a mans grtnes by his talent,or welth
as th worl duz, but rathr by wat it taks 2 discourag
him. Watevr causes U 2 quit,that is how grt U R.
Watevr it taks 2 knok th wind out of U & caus U 2
thro in th towl,that is how grt U R. U wer lnce a
SS teachr,but U R not anymor. U wer lnce a bus captin
but U R not anymor. U wer lnce a prayr warrior,but not
anymor. Why: Bcuz sumwher along th line U Bcam a vic-
t of discouragment.

"God's Solution For: Juniper Trees
 Scrip: 1 Kings 19:1-21
 We liv very compet socity; mos oft think compet exist
 only sports, but all walk lif fr corps/smal busnes rt
 down 2 comp tween chs & denoms & awar ther=winners/losrs
 But comp no stop that pt=Ma Ave mak winrs/losrs w
 4 winr clothes
 I J no wear, U losr, mus hav designr hame
 But stil no stop ther winr/losr syndrom all area
 (exempl of winrs/losrs)
 list cud go on & on-U kno wat I mean, lif has cum 2 pt
 wher it no who persn is, but wat he duz
 if no top salesmn, top athlete, winnr medals, pastor
 larges ch in twn that persn isnt much
 I wud ventur say ea persn this AM hav fac prob lnce
 Hav U evr dun Ur actul levl bes 2 accomplish goal?
 MayB cram 4 test & stil cum in 2nd; bak cake & othr
 persn cake get ravs; help neighbor & get kik teeth 4it
 Wat hpn wen thoz efforts fail? U Beam discourag?
 But who wudnt? G has solutin 4that prob 2
 1 choices servs face very issu his minstry
 Elij had achiev gres victry his minstry=450 pr/450Pro
 He cum home 2 Jezreel 2 celbrat & read vs1
 celbratin short liv
 Hez 4sum reasn cud no deal imediat send word=vs 2
 & wat did mity proph G do wen confr w/bossy, brassy
 woman no les was to hav slay?
 vs 3=he run & hide thats wat do
 Elij scare & so scare le serv Bhind=vs 4
 " thoray discourag w/turn even; dis so much want dy
 " mity man defeat enmys day B4 & now reduc ranks
 complet dis
 G yd othr plans & read=vss 5-8
 G knu Elij need both phys & sp strgth & supply both
 G duz this 4 ea us; He kno wher we R & involv our livs
 (Cat theory/monkey theory) Which duz G do?
 Duz G cary me ~~xxx~~ whethr I resist or not? Or do I
 cling 2 Him & hold on? Ansr=both R tru
 Wen we out wil of G He stil cary us & no let go &
 wen cling 2 Him He bring thru probs, trubls lif
 (Unknown authr write hymn=read vss 1 & 2)
 G knows who we R & wher we R & it isnt His wil 2 let
 His peop settl undr Junipr Tree
 vss 11-12=Elij givn sp fud & G cal out of cave
 Elij herd G in stil smal voic; it not out of ornary
 or in grtnes lik erthouak, fire=but smal voic
 Elij here B cal bak 2 comunicatin w/lif, he B ask 2
 pik self up fr/dis & Bgin liv agin

(Ilus Walt Disney) 2/
 Dis cum 2 all us, but wat do w/it determ valu 2 Lord
 can go lik Elij & pout undr tree, or crawl cav 2escap
 But G duznt want this 4us & wil cal us bak 2 respon
 But quest is=Wil we respond 2 His cal?
 it much easir not 2; it so much easir 2continu 2nurs
 our wounds & remain undr Junipr Tree
 I. His Scrip incident we G G not only cal Elij fr
 Tree & Cave, but gav instrucs 2B bout L's work & G
 prom wud giv help in Elish
 G also tol him wud sho 7W who no bow 2 Baal
 Elij Bliev he only 1 who serv L & lif lik this 4all
 us at times
 Dont we seem lik only Blievr in whol worl unBliev?
 & ask=Why shud I beat my hed agin wall? Why shud I
 continu work/serv & no l els want put 4th efort?
 Hav U evr ask thoz quests, or felt that way?
 (Ilus D. Park Tucker & funeral home)
 Is this Ur exper of lif: R U walk rnd haf-ded w/in
 ranks of Ch of Js Xp?
 Jerry Falwell spok conf sevrl yrs go & sed=(Ilus)
 Has dis caus U quit work 4 L sumwher long way?
 Wat R U go do bout it?
 R U Go sit undr Junipr Tree lik Elij? Or crawl cav?
 G's Solutin 4 Junipr Trees & Caves is th Grt encourag
 Js Xp
 All thru Gospls read Him cal individs step out 4 Him
 We can not liv Xpian lif hide undr tree or spend
 all our time meditat on G
 We hav 2B out on firing line tak blows of lif but kno
 ea knob is a boost that leads evr onward 2ward that
 "WEL DUN THOU GUD & FAI HFUL SERVANT
 " I vals us 2 luv Him & serv Him
 he cam in2 wor & gav self that complet hoplesnes &
 dis of worl cudB ovrcum by thos who R His
 Dis can & duz cum 2all us but it taks our eyes off th
 L & we cant hav th victry wh ours thru Xp

"God's Solution For: Juniper Tress"

Scripture: 1 Kings 19:1-21

We live in a very competitive society. We most often think of competition as ~~existing~~ existing only in sports. But in all walks of life from the competition existing between corporations and small businesses, right on down to the competition which exists between churches and denominations we are aware that there are "winners" and "losers." But the competition doesn't stop at that point. Madison Avenue has done an excellent job in advertising and selling and are deemed "winners" and "losers" by the very cut of our ~~elate~~ clothes. If you aren't wearing designer clothes made by certain names which have claimed the distinction of acceptability, you are a "loser." But the "winner/loser" syndrome doesn't stop there, it extends into all areas of life. Here are just a few:

The little guy who doesn't get to play in Little League. He must be content to sit on the bench and watch because he's first too small, and then he strikes out and always drops the ball.

The kids in school who don't read well enough to be in the select reading group.

The boy who can't have the same kind of clothes as his friends, but must wear the dull colorless ones marked "husky."

The girl who wanted to really go to college but can't because her grades aren't high enough.

The businessman who has learned that to be a top salesman dishonesty is what often makes large sales.

The list could go on and on. You know what I mean. Life has come to the point where it is not who a person is, but what he does. If he isn't the top salesman in his firm, the top athlete in the class, winner of medals and honors, or the pastor of the largest church in town, that person isn't much. I would venture to say that each one here this morning has faced the problem at least once in life. Have you ever done your actual, honest best to accomplish a certain goal? Maybe it was cramming for a test and you still came out second best; perhaps it was baking a cake and ~~xxxxxxxxxxxx~~ some other person's cake got all the raves; or perhaps you really tried to help a friend, or a neighbor, or just tried to be a neighbor and got kicked in the teeth for it. What happened when those efforts failed? You became discouraged didn't you? But who wouldn't? God has a solution for that problem too. One of His choicest servants faced that very issue in his ministry. In the 18th chapter of 1 Kings, preceeding what we read this morning, Elijah had achieved a major victory for the Lord. He challenged 450 priests and 400 prophets of Baal to prove their god by fire. They failed miserably and God proved Himself through Elijah and Eliajh had all of these men put to death. Elijah returned to Jezreel savoring the victory over his enemies and rejoicing that he had been chosen of God to prove God to the heathens among them. But his victory celebration was short-lived and we read in verse 1 that Ahab informs Jezebel about the slaughter of her priests and prophets.

(READ THIS)

But since for some reason Jezebel was unable to immediately deal with Elijah she sent a messenger to inform him of his future fate, (read verse 2). And what did the mighty prophet of God do when confronted with the news that a mere bossy, brassy woman no less, was going to have him slain? We read in verse 3, "And when he saw that, he arose, and went for his life, and came to Beersheeba, which belongeth to Judah, and left his servant there."

He turned tail and ran, that's what he did. Elijah was scared. So scared in fact, that he left his servant behind, "But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that hemight die; and said, 'It is enough; now, Lord, take away my life; for I am not better than my fathers.'"

Elijah was thoroughly discouraged with this turn of events. Discouraged so much that he wanted to die. Elijah, the mighty man of God who had demonstrated God's mighty power only the day before, was reduced to the ranks of the completely discouraged. But God had other plans for him and we read in the 4th through the 8th verses about a portion of that care. (read verse 4-8). God knew that Elijah needed both physical and spiritual strength and so He supplied those needs. God does this for each of us. God knows where we are and He is involved in our lives. There have always been two theorys about God. One is called "The Cat and Kitten Theory," and the other is called, "The Monkey Theory." The cat always carries its young around by the neck, while the young monkey clings to its mother and is carried. The question is asked, "Which does God do?" Does God carry me whether I resist or not, or do I cling to Him and hold on to Him? The answer is that both theorys are true. When we are out of the will of God He still carries us around and will not let us go, and when we cling to God He brings us through the trials and problems of life. An unknown writer penned the words of an old hymn and wrote: I sought the Lord and afterward I knew He moved my soul

to seek Him, seeking me;
It was not I that found, O Savior true;
No, I was found of Thee.
Thou didst reach forth Thy hand and mine enfold;
I walked and sank not on the storm vexed sea,
Twas not so much that I on Thee took hold,
As Thou dear Lord, on me.

God knows who we are and where we are and ~~He will not~~ it isn't His will to let His people settle down under Juniper Trees.

Then Elijah was given spiritual food. He left the Juniper Tree and went into a cave to escape, but God called him out of that cave. We read in the 11th and 12th verses that he was to look for the Lord and he found Him in the least expected place, (read these verses). Elijah heard God in a Still Small Voice. It wasn't somewhere out of the ordinary or in greatness that he met God. Not the earthquake and not the fire, but in a still small voice. In other words, the commonness of life is where God is to be found. Elijah was being called back into communication with life. He was being asked to pick

himself up from his discouragement and begin living again.

(Illustration of Walt Disney)

Over fifty years ago there was a young man in Kansas City who wanted to be an artist more than anything else. He thought he was pretty good at it and so he went to the editor of the Kansas City Star and showed him his work. He was told to go back home and forget the whole idea because he had no talent. He went home thoroughly discouraged. Some neighbor churches hired him to do some drawing for them and since he didn't have any money to pay rent he set up his drawing board in his father's garage. One day a little mouse came out of hiding and began to play on the floor. The young man took pity on him and began to feed him some bread crumbs. The mouse actually became friendly and climbed onto the drawing board. A few weeks later seated in a rooming house and pondering what to draw, the mouse came to mind and because of this the young man became ~~xxxxxxxx~~ world famous as a cartoonist. The mouse became Mickey Mouse and the young man was Walt Disney.

Discouragement comes to all of us but what we do with it is what determines our value to the Lord. We can go like Elijah and pout under the Juniper Tree or crawl into a cave to escape life. But God doesn't want this for us and He will call us back to responsibility. But the question is, "will we respond to His call?" It's much easier not to. It's so much easier to continue to nurse our wounds and remain under the Juniper Tree.

In this Scriptural incident we see that God not only called Elijah from the tree and the cave, but He gave him instructions to go back where he had come from. Elijah was given instructions to be about the Lord's work and God promised that He would give Elijah a helper in Elisha. But God told him that He would show him 7,000 people who had not deserted God and bowed to Baal. Elijah believed he was the only one who was serving the Lord. Life is like this quite often for all of us. We seem like we are the only ~~one~~ one in any given group that is a believer. We are surrounded by unbelievers and "what's the use? Why should I beat my head against the wall? Why should I continue to work and to serve when no one else wants to put forth any effort? Have you ever asked those questions, or felt that way? ~~Jerry Falwell spoke in a conference a few years ago and said (Illustration of this speech)~~

(Illustration of Dr. Park Tucker and funeral home sign)

Dr. Park Tucker who was the former chaplain at the federal penitentiary in Atlanta says that one day he was walking down the street discouraged and feeling down about all of life. As he walked along he just happened to raise his eyes to a window across the street. He said he had to blink several times to make sure his eyes weren't playing tricks on him. But what he saw was an actual sign in a funeral home. It stated in large bold letters: "Why walk around half-dead? We can bury you for \$69.50. P.S. we also give green stamps." Dr. Tucker said the humor was good for his soul.

Is this our experience in life? Are you walking around half-dead within the ranks of the Church of Jesus Christ? Jerry Falwell spoke to a Conference a few years ago and this is what he said to those assembled there:

(Illustration of this speech).

There is in America a graveyard of ex-preachers, still walking, still alive but lost to the cause. And I believe that many of God's preachers are not

winning souls, are not building great churches, are not being used of God in the cause of revival because they have never learned a relationship with the God of all encouragement.

D. L. Moody once said, "I have never known God to use a discouraged person." Neither have I.

I have said it five thousand times if I have said it once: you don't determine a man's greatness by his talent or his wealth, as the world does, but rather by what it takes to discourage him. Whatever caused you to quit, that is how great you are. Whatever it takes to knock the wind out of you and cause you to throw in the towel, that is how great you are. You were once a Sunday School teacher, but you are not any more. You were once a bus captain, but you are not any more. You were once a prayer warrior, but not any more. Why? Because somewhere along the line you became a victim of discouragement.

Has discouragement caused you to quit working for the Lord somewhere a long the way? What are you going to do about it? Are you going to sit under the Juniper Tree like Elijah? Or crawl into a cave? God's solution for Juniper Trees and Caves also is the Great Encourager Jesus Christ. All through the Gospels we read of Him calling individuals to step out for Him. We cannot live the Christian life hiding under a tree; or spending all of our time meditating upon God. We have to be out on the firing line taking the blows of life, but knowing that each blow is a boost that leads us ever onward toward that "Well done, good and faithful servant" of our Lord who calls us to love Him and serve Him. He came into the world and gave Himself that the complete hopelessness and discouragement of the world could be overcome by those who are His. Discouragement can and does come to all of us but it takes our eyes off the Lord and we cannot have the victory which is ours through Christ.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor October 26, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Robin Kaiser and Mike Gamble
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "Wonderful Name"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Hymn No. 608 "Guide Me, O Thou Great Jehovah"

*Ascription

*Exhortation

*Confession (In Unison) We beseech thee, O God to deepen
and broaden our commitment. Take our eyes away from
ourselves and our own interests and help us to see the
needs of others and the conditions of life others face.
Help us to know that when we do not reach out to the
frustrated, the underfed, and the homeless around us
we sin because of our indifference. Forgive us and give
us more love and compassion toward all of your children.
Through Jesus Christ our Lord. Amen.

*Kyrrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 601 "Saviour, Like a Shepherd Lead Us"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer

Offering

Offertory "Jesus, Jesus"

Anthem: "Dance, Sing, Clap Your Hands"

Scripture: Joshua 7: 1-15

Sermon: "God's Solution For: Inaccurate Diagnoses"

*Hymn of Invitation No. 606 "He Leadeth Me, O Blessed
Thought"

*Closing Chimes

*Benediction

*Postlude "Amen"

+ + + + +

*Congregation Standing

+ + + + +

The beautiful flowers on the altar have been placed by
Mr. & Mrs. Ed Walker in memory of Loved Ones.

Mrs. Lenora Stanley will greet the congregation at the door
this morning.

Ushers for today are: Dick Mangel, Dick Dally, Don Kingsley.

Nursery will be provided today by Mrs. Cathy Sheppeck.

Marilyn Snyder and Mary Lou Davis will be visiting the
hospital this week.

Attendance last Sunday was 126 with 13 visitors.

> Hospitalized: Mrs. Alma Rex in St. Margarets in Pittsburgh.

TUESDAY - Confirmation Class at 7:00 P.M.

THURSDAY - Choir practice at 7:00 Cantata practice at 8:00
YOUTH - will meet tonight at 7:00 P.M. in Rehoboth Hall.

The Youth also need some more contribution of soup
and desserts for the luncheon to be held on November
9th after the service. Please let Bill know if you
can help them out.

Plastic for sale. There are still several pieces available
and in different sizes. See Bill Pflugh if interested.

Flowers are needed for the altar on November 16th. If you
would like to donate flowers in memory of a loved one,
please take a minute and sign up on the flower chart.

> Election of Elders and Deacons for 1987 will be held on
November 9th immediately following the service in Rehoboth
Hall. Those seeking the office of Elder are: Paul Campbell,
Marty Henry, and Rob Vinroe. Deacons are: Dick Dally, Ray
Isherwood, Shirley Thompson, Ken Draxinger, Helen Riemer,
and Lois Pennington.

Mrs. Edna Tait would like to thank the members of the congrega-
tion for all of their cards and prayer during her recent
hospitalization.

> Mrs. Winifred Wachsmuth will celebrate her 94th birthday on
October 29th. She is now residing at Pennsylvania House
51 Euclid Avenue Brookville, Pa. 15825

> Following the sermon we sing an invitational hymn, followed
by a period which gives each worshipper an opportunity for
reflection. As you reflect upon life's situations, your
family and friends you have the opportunity to speak to
God about the. The altar has more uses than just seeking
salvation. You may want to come and kneel in prayer or
meditation; or you may wish to speak to the pastor, or
have him pray with you and for you. Please let God's
Holy Spirit speak to your heart and if He directs you to
come to the altar. Please avail yourself of the
opportunity.

Benevolence meeting Nov. 3

Council meeting Nov. 5th

Community Bible Church - Sagamore, Pa. - October 24, 1993

Prelude

Greetings/Joys/Announcements/Prayer Requests - Xmas Eve 2 mths

Bible study after church downstairs this morning, all invited.

Annual Congregational meeting November 7, after church, cong dinner as well - tureen

Ascription

Call to Worship:

WHAT MAN IS HE THAT FEARETH THEE LORD?

HIM SHALL HE TEACH IN THE WAY THAT HE SHALL CHOOSE.

HIS SOUL SHALL DWELL AT EASE: AND HIS SEED INHERIT THE EARTH.

PSALM 25:12-13

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Joshua 7:1-15

Sermon: "God's Solution For: Inaccurate Diagnoses"

St. Paul's Butler,
10/26/86

*Hymn

ndiction

ostlude

PAUL
CONNIE
PRICE
BERNARD
BRAD

COMMUNITY BIBLE CHURCH 711-13; SERMON: "G'S SOLUTION FOR: INACUR DIAGNO

(ILUS BOB ZUPFKE, UNIV ILLINOIS & FOOTBAL PLAYER)

ZUP NO MAK DIAG UNTIL SAW ACTIN/MCS TIME WE DO OTHERWISE
JOSH MADE INACURAT DIANOSIS BCUZ LK SITU FR/DIF PERSPECTIV
& NO C WAT G SAW

VSS 4-5-ONLY BATTL ISR. LOS MEN IN CANAAN CONQU WH/TUL 7yrs

(EXAMPL JERICHO & IMPLSION)

VS 26 CHAP 6=CHRS ON JERICHO

VS 1=REASN ISR DEFEAT AT AI

ACHAN SIN BROT ON DEFEAT & SHUD SHO THEM SIN SERIUS

(ILUS GIRL IN ENGLISH CLASS & "SYNTAX")

SHE MISINTERP,BUT HER POINT WEL-TAKN -TAXES ON LIQR/TOBACCO

G TELLS US=TH/WAGES OF SIN IS DETH

1ST DIAGNOSIS THIS SITU IS=SIN

BUT 4OTHR ELEMENTS AS WEL

VS 10-11-DISOBEDIENCE - TH/FIRST ELEMENT

VICTORY CAN ONLY B HAD THRU OBEDIENCE TO GOD

VS 3=OVERCONFIDENCE INVITED DEFEAT

WE CAN HANDL THIS, WE'VE GOT IT MADE ATTITUDE

(ILUS SWEEPER SALESMAN & FARM W/OUT ELECTRICITY)

VSS 6-9=BLAMING G FOR THEIR PREDIC/DEFEAT

(ILUS WOMAN EAT MAN'S COOKIES,THINK HE EATING MERS)

ANOTHER CASE OF-INACURAT DIAGNOSES

G HAS SOLUTION FOR THEM

CHAP 4:19-24-JOSH/PEO SHUD HAV TURND 2 GOD B4 GO BATTL AI

MAN HAS ALWAYS HAD FREE CHOIC & JOSH PROV HIS CHOIC HERE

(ILUS A.W. TOZER XPIAN MISSNRY ALLIANC QUOTE)

THIS WHY PEO ISR FAIL & WHY ANYONE FAILS

WE MUS WALK IN TH/WILL OF GOD

EASY 4US DO WAT WE WANT BUT USULY FIND OUR CHOICES R NOT G'S

DO WE STOP & ASK B4 WE MAK A W-IS THIS WAT G WANTS ME 2DO???

IN EVRY CIRCUM,LRG OR SMALL WE SHUD ASK G=WAT DO U WANT ME 2DO?

CAN/WIL PREVEN US FR/MAK INACURAT DIAGNOSES,OR DECISINS,

BUT MUS PLAC IT IN2 HIS WILL

TURN ALL UR PROBS OVR 2HIM & LET HIM SHO U HIS ANSRS THRU XP.

(Ilus Univ II=Bob Zupke & footba playr)

vs 1=SIN
(Ilus Syntax)

Disobedience=vs 10-11

vs 3=Ovrconfidence=can handl, got it made
(I) vacuum cleanr salesman & dirt)

vs 6-9=

(Ilus woman & coffe brk/cookies)

Chap 4:19-24=failure wit on God
(Ilus A.W.TOZER quote:

No act that is dun voluntarily is an abrogatin of th fredum of wil. If a man choozes th wil of G, he is not denying, but exercising his rt of choic. Wat he is doing is admitting that he is not gud enuf 2 mak it, & 4 that reasn he is asking 4. Anothr who is both wise & gud 2 mak his choic 4 him. & 4 falen man this is th ultimat use he shud mak of his fredum of ~~xxxx~~ wil. Tennyson saw this & wrot of Ap

THOU SEE MEET HUMAN & DIVINE.

THE HIGHEST, HOLIEST MANHOD THOU:

OUR WILLS R OURS, WE KNO NOT HOW:

OUR WILLS R OURS, 2 MAKE THEM THINE.

There is a lot of snd doctrin in thez words:

OUR WILLS R ~~xxxx~~ OURS 2 MAK THEM THINE

Th secret of saintliness is not in th destructin of th will, but of th submergen of it in th wil of G. Th tru saint is 1 wh acknowledges that he poseses fr G th gift of fredum. He knows that he will nev'r B cudgled in2 obedienc nor wheedled lik a petulant child in2 doing th wil of G; he knows that thez methods R both unworthy of G & of his own soul. He knows he is free 2 make any choic he ~~xxxxxx~~ will, & with that knowledg he choozes forever th wil of God.

He shud hav kno ther failur cum bout Bcuz relationship was no completly as shud Bin
Th confid Josh & peo had yestrday in victry shud not hav givn superior atitud had 2day

Jus as need G in othr battl, so need in this 1 THRD wrong Diagnoses was of not wait on G
J h had fail wait upon G; had 4gotn how gain anythin up 2 this pt

(Josh 4:vs 19 thru 24-read)

Josh 4got had tol them=vs 24

Th same altr at Gilgal is wher Josh shud hav turn hart 2ward agin

G cud hav tol them 2no go 2battl agin AI Bcuz all was not rt in th camp

He cud hav givn solutin 4 Inacurat Diag wh wud cum out of this haples adventur

Fr Beg time, creatin man had optuntty of free choic

Bcuz his failur chooz that wh rt G sent Son in2 worl 2liv & dy 4mank

it fr this solutin G givn man ult choic

(Ilus A.W.Tozer, pastr/writer Xpian Misinry Alianc)

This why peo is fail & this why anyl fail, Bcuz evry mov in lif mus B dun 2 wil of G

It alway easy go out & run race of lif opt & chooz

wat we think is rt 4us

But wen we do we soon realiz we mak wrong choices

& R run contrary 2wat G want 4us

Think now 4moment & ask=uz evry mov I mak cum fr my

decisin it is wat G wants me 2do:

Th only way that posib is if wenevr U mak mov regard

wat that mov is U turn 2 Lord & U ask=Lord is this

v) U want me 2do?

Or pray=G sho me wat U want me 2do & then do nuthin

until G movs U or directs U

& if U dont receiv an anser U dont do it, or mak choi

This is G's solutin 4 Inacurat Diagnoses we mak in

lif Bcuz we all lik Josh

We want 2chang in2 situ we face Disobed 2wat G

wants, Ovrconfid we can pul it off; & doing it in

our own will

G's Solutin 4 Failure is 2 turn it all ovr 2 Him &

let Him sho us His ansers thru Xp.

"God's Solution For: Inaccurate Diagnoses"

Scripture: Joshua 7:1-15

(Ilus Bob Zuppke, Univ Ill. & "Wait til gets hit")

This coach no ventur diag til saw wat playr cud do

He wait til playr fail, then gav diag as reasn & quit
oft we mak diag of situ concern fail only 2 realiz

Just we made=Inac Diag Bcuz we lk wrong direc/angle

Th situ Josh fnd self in at batl of AI 7 this record
4th & 5th vss=(Read thez)

This only batlvconques Canaan which tuk 7yrs, in wh
Is lost any men

Isites had acompl ther mos stun deafett of Jericho
peop march rnd city lnce ea day 4 six days, on 7th day
march silently 6 times, & 7th peop shout/trumps blo &
walls fal flat=(arch discovry of this)

folo fal Jer Isites wer 2occupy but no tak spoils

G want peo 2B victorus, but peop brot defeat on selvs
G's plan now end fail & came bout Bcuz sevrl factrs

FIRST=Achan=vs 1=Bcuz his sin help bring bout defeat
only defeat Isites suffr=this shud prov 2thez peo
that sin serius thing

(Ilus English class girl & syntax)

altho yng lady had misinterp wat sed & dun, pt wel tak

Sin is costly, so costly Scrip tel us=Wages=deth

It sumth not 2B takn 2 litely

As lk portin Scrip can redly C=INACC Diag of situ

Singl diag is=SIN, but also hav 3 othr elements

Josh lk at 1 angl whil G lk fr propr angl

vss 10-11=G spk of this & then giv directins how 2dea

Josh lk 1 angl, G C fr nothr angl & root failur was

Disobedience 2wat G want fr them

Victry can only B achiev by obed all peo & no jussu
N or wrong Diag=OVRCONFIDENC

Isites perf mitey feat & jus cum fr defeat Jer

Confid in ther superorty was such that Josh sent

sum spies 2 th land of AI, return & say=vs 3

Old Atitud=Dont worry, we can handl this very easly

(Ilus sweeper salesman & eating dirt)

nothin invit defeat any levl than superior atitud of
Weve got it made

Josh so conf his smal army cud defeat peo AI & wen

they didnt he Bgan 2Blame G=vss 6-9

Josh no angry jus w/G but he blam Him 4ignominious

defeat they jus suffr

He didnt hav all facts strait, but that didnt matttr

G was 2Blame & thats all ther was 2it.

(Ilus woman coffee brk & cookies)

Similr mannr, G protec/tak care of Josh & now Josh bla

Him 4ther defeat at hands peo of AI

"God's Solution For: Inaccurate Diagnoses"

Scripture: Joshua 7:1-15

(Illustration of Bob Zuppke & promising football player for Illinois)

One year when Bob Zuppke was the football coach at the University of Illinois a promising player was being looked upon as the ~~next~~ player with the most potential to come to the team in many years by the other coaches. He weighed 196 pounds, had a great prep-school reputation and was a running back. The other coaches rubbed their hands in glee and exclaimed, "He'll tear the Big Ten apart with his running."

In his first practice game the young man made a beautiful catch of a punt over his shoulder and started to race down the field, weaving and dodging beautifully. At midfield he was dragged down very hard from behind. A few plays later he took a handoff and was off for fifteen more yards. But this time as he was about to be tackled he slowed down. All afternoon the coach watched him make impressive runs, but slow up each time an opponent came near to tackle him. After the scrimmage the other coaches asked "Zup" where he would put him. He answered, "Third team, he stops before he is hit." His answer to the coaches when the scrimmage first started as to what he thought of this new phenomenon was simply, "Wait until he gets hit," and it had proved to be way to truly look at this fellow.

This coach didn't venture a diagnosis until he saw what the player could do. ~~and when he did~~ He waited until the player had failed and then he gave his diagnosis as to the reason. Quite often in life we make a diagnosis of a situation concerning its failure only to realize within a short period of time that we have made an "Inaccurate Diagnosis" because we have looked at it from the wrong direction or angle. This is the situation Joshua found himself in at the battle of Ai. This is recorded in the 4th and 5th verses of this 7th chapter of Joshua. This is the only battle in the conquest of Canaan which took seven years, in which Israel lost any men. The Israelites had just accomplished their most stunning defeat of Jericho. The people had marched around the city once each day for six days. On the seventh day they marched silently around it six times and on the seventh time the priests blew the trumpets and the people shouted and the walls fell down and the Israelites captured the city of Jericho. Incidentally, archeological examination of the ruins of ancient Jericho have disclosed that the exterior walls of the city had suddenly and violently fallen outward at about the time of this being recorded in the book of Joshua.

Following the fall of Jericho the Israelites were to occupy the city but were forbidden to partake of the spoils of it. God wanted His people to be victorious, but His people brought defeat upon themselves. But God's plan had now ended in failure and it came about because of several factors. First we read about a man called Achan, (read verse 1). Achan was guilty of sin and because of his personal sin, he ~~brought about the~~ he helped to bring about the only defeat suffered by the Israelites. This should have proved to these people that sin is a serious thing.

(Illustration of English class girl & "Syntax")

As a member of a night-school English class, a pretty lass was quite disturbed when the instructor announced, "Tomorrow night we will take up syntax."

"Goodness," she exclaimed, "if they're going to collect that, I'll never be able to afford the tuition."

Although the young lady had a misinterpretation of what was being said and done, her point is one which is well taken. Sin is costly. ~~xxx~~ In fact, it is so costly that God tells us in Scripture, "The wages of sin is death." It is something which cannot be taken too lightly.

As we look at this portion of Scripture we can readily see the ~~mr~~ "Inaccurate Diagnoses" of the situation. The single diagnosis is "Sin." But it also has three other elements. The first of these "Inaccurate Diagnoses" is that of disobedience. Joshua like all the rest of the people was looking at this situation from one angle while the Lord was looking at it from the proper angle. We read in the 10th verse that God visits Joshua, "And the Lord said unto Joshua, 'Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed My covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it, even among their own stuff.'" vs 10-11.

Then God gives directions as to how to deal with the one who stole what belonged to the Lord. Joshua was looking at the situation from one angle, but God directed him to see it through another angle. The root of their failure was their disobedience to what God wanted from them. Victory can only be achieved by obedience of all of the people and not just some of them.

Another of the wrong Diagnoses is that of Overconfidence. The Israelites had performed a mighty feat and had just come from the defeat of Jericho. Their confidence in their superiority was such that after Joshua sent some spies to the land of Ai they returned and said to him, "Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labor thither; for they are but few." vs 3.

The old attitude is, "Don't worry, we can handle this very easily."

(Illustration of vacuum cleaner salesman & eating the dirt)

A salesman selling vacuum cleaners knocked on the door of a remote farmhouse. When the farmer's wife answered the door he walked in and dumped a bag of dirt on the floor. "Now," boasted the salesman, "I want to make a bargain with you. If this super duper new vacuum cleaner doesn't pick up every bit of ~~this~~ this dirt, I'll eat what's left."

"Here's a spoon," said the farmer's wife, "we don't have any electricity."

Nothing invites defeat on any level than a superior attitude of "We've got it made." Joshua was so confident that his small army could defeat the people of Ai that when they didn't he began to blame God. We read in the 6th verse on, (read verses 6 through 9). Joshua not only got angry with God, but he blamed him for the ignominious defeat they had just suffered. He didn't have all of his facts straight, but that didn't matter. God was to blame and that's all there was to it.

(Illustration of woman shopping, cookies and man eating them)

continued on next page)

A woman was out shopping one day and decided to stop for a cup of coffee. She bought a bag of cookies, put them into her purse, and then entered a coffee shop. All the tables were filled, except for one at which a man sat reading a newspaper. Seating herself in the opposite, chair, she opened her purse, took out a magazine, and began reading. After a while, she looked up and reached for a cookie, only to see the man across from her also taking a cookie. She glared at him; he just smiled at her, and she resumed her reading. Moments later she reached for another cookie, just as the man also took one. Now feeling quite angry, she stared at the remaining one cookie--whereupon the man reached over, broke the cookie in half and offered her a piece. She grabbed it and stuffed it into her mouth, as the man smiled again, rose and left. The woman was really steaming as she angrily opened her purse, her coffee break now ruined, and put her magazine away. And there was her bag of cookies. All along she had unknowingly been helping herself to the cookies belonging to the gracious man whose table she'd shared.

God had protected and taken care of Joshua and now Joshua was blaming Him for their ~~defeat~~ defeat at the hands of the people of Ai. Joshua had inaccurately diagnosed that defeat as being God's fault. He should have known that their failure had come about because their relationship was not completely what it should have been. The confidence Joshua and the people of Israel had yesterday in their victory should not have given them a superiority-complex today. Just as they needed God in that other battle, so they needed Him in this one. Then the third of the "Inaccurate Diagnoses" was that of not waiting on God. Joshua had failed to wait upon God. He had forgotten how they had gained anything up to this point. If we go back to the 4th chapter the 19th verse we read, (read verses 19 through 24). Joshua had forgotten he had told the people, "That all the people of the ~~land~~ earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever." The same altar at Gilgal is where Joshua should have turned his heart toward again. God could have told them not to go to battle against Ai because all was not right within the camp. He could have given them His solution for the "Inaccurate Diagnoses" which would come out of this hapless adventure. From the very beginning of creation man has had the opportunity of free choice. Because of his failure to choose that which is right for him, God sent His Son into the world to live and die for mankind. It is from this solution that God has given man the ultimate choice. A.W. Tozer the late noted pastor and author in the Christian and Missionary Alliance Church has written:

No act that is done voluntarily is an abrogation of the freedom of will. If a man chooses the will of God, he is not denying but exercising his right of choice. What he is doing is admitting that he is not good enough to make it, and for that reason he is asking Another who is both wise and good to make his choice for him. And for fallen man this is the ultimate use he should make of his freedom of will. Tennyson saw this and wrote of Christ: "Thou seemest human and divine,
The ~~holiest~~ highest, holiest manhood, Thou:
Our wills are out; we know not how;
Our wills are ours, to make them Thine.

There is a lot of sound doctrine in these words-"Our wills are ours, to make them Thine." The secret of saintliness is not the destruction of the will but the submergence of it in the will of God. The true saint is one who acknowledges that he possesses from God the gift of freedom. He knows that he will never be cudgled into obedience nor wheedled like a petulant child into doing the will of God; he knows that these methods are both unworthy of God and of his own soul. He knows he is free to make any choice he will, and with that knowledge he chooses forever the will of God."

This is why the people of Israel failed and this is why anyone fails because every move in life must be done in the will of God. It is always so easy to go out and run the race of life opting and choosing what we think is right for us. But when we do, in a short period of time we find we make the wrong choices and are running contrary to what God wants for us. Think now for just a moment and ask yourself the question, "Does every move I make come from my decision that it is what God wants me to do?" The only way that is possible is if whenever you need to make a move, regardless what that move is you turn to the Lord and you ask, "Lord, is this what you want me to do?" Or, you pray, "God show me what you want me to do," and then do nothing until God moves you or directs you. And if you don't receive an answer you don't do it, or make a choice. This is God's Solution For the Inaccurate Diagnoses we make in life, because we are all like Joshua. We want to charge into the situations we face Disobedient to what God wants; Overconfident that we can pull it off; and doing it in our own will. God's Solution for Failure is to turn it all over to Him and let Him show us His answers through Christ.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor November 2, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: John Penrod and Megan Hewis

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "Amazing Grace"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Hymn No. 616 "Stand Up, Stand Up for Jesus"

*Ascription

*Exhortation

*Confession (In Unison) O God, who hast brought us into this fellowship with one another through thy Son Jesus Christ: let us be one in thought and mind and spirit. Help us to strive not to be individuals but to be a group of fellow believers. Forgive us in our weakness of turning from thee. Give us strength as we need it in our times of turmoil and frustration. Help us to live in the world, but not to be completely wrapped up in all of it. Make our wills obedient to thine, for we ask it all in Jesus' name. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 611 "Precious Lord, Take My Hand"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray!

Prayer

Offering

Offertory "Autumn Leaves"

Dedication of Altar and Chancel Paraments

Anthem: "Jesus Savior"

Scripture: Revelation 1: 9-20

Sermon: "God's Solution For: Cowardly Lions"

*Hymn of Invitation No. 617 "Onward, Christian Soldiers"

*Closing Chimes

*Benediction

*Postlude "Postlude in F"

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mr. & Mrs. Howard Jaillet and Esther Fair in memory of Loved Ones.

Mrs. Zitt Thompson will greet the congregation at the door this morning.

Ushers for today are: Marty Henry, Dan Bosko, John Snow, and Frank Crawford.

Nursery will be provided today by Mrs. Sue Gamble.

Herb Shearer and Don Kingsley will be visiting the hospital this week.

Attendance last Sunday was 110 with 10 visitors.

MONDAY - Benevolence Committee meets at 7:00 P.M.

- 12:00 noon the Women's Mary Prugh will meet in Rehoboth Hall.

TUESDAY - Confirmation class at 7:00 P.M.

WEDNESDAY - Council meeting at 7:00 P.M.

FRIDAY - Butler Food Buying Club

Election of Elders and Deacons for 1987, the adoption of the 1987 Budget, and the revised Constitution will be held on November 9th immediately following the service. This will be followed by a luncheon by the Youth. Those seeking the office of Elder are: Paul Campbell, Marty Henry and Rob Vinroe. Deacons are: Helen Riemer, Lois Pennington, Ken Draxinger, Shirley Thompson, Ray Isherwood, and Dick Dally.

Plastic for sale! There are still several pieces available and in different sizes. Please see Bill Pflugh. If you have purchased some, please see Ginny to pay for it.

The Choir is participating in the Butler area program of televised services. They appeared in their taping for the shows on Wednesday evening. They will be appearing on TV Nov. 9th, at 7 P.M., Nov. 11th at 9A.M., and Nov. 13th at 1 P.M. This will be aired on Channel 3 or 26.

CHOIR practice is still being held on Thursday evenings. We would like to have a few more people to add to the Cantata for Christmas. Choir meets at 7:00 P.M. and the Cantata group meets at 8:00 P.M. Come join us for some fellowship.

Butler Area Laymen's Dinner will be held November 20th at Bethany U. C. C. at 6:30 P.M. See Jake Harmon for tickets.

The new green chancel paraments dedicated today have been purchased and given to the church by Mrs. George Eichhorn in loving memory of George.

Following the sermon we sing an invitational hymn, followed by a period which gives each worshipper and opportunity for reflection. As you reflect on life's situation, you have the opportunity to speak to God about them, as you come forward to the chancel rail. This is an opportunity for you to ask God to help you. You may ask the Pastor to pray with you or for you. Please avail yourself to this opportunity.

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

How man got up at 2 AM 2chang clocks???

XT WK ANNUAL CONG MEETING PRECED BY CONG DINNR - TUREENS

CALL TO WORSHIP:

THE SECRET OF THE LORD IS WITH THEM THAT FEAR HIM;
AND HE WILL SNEW THEM HIS COVENANT.

PSALM 25:14

*HYMN
OFFERING/PRAYER
*DOXOLOGY
PASTORAL PRAYER
HYMN

SCRIPTURE: REVELATION 1:9-20

SERMON: "GOD'S SOULTION FOR COWARDLY LIONS"

ST. PAULS, BUTLER - 11/2/86

*HYMN
BENEDICTION
PRELUDE

COFFEE
BAAO
BAAO
BENKARO
WAYNE

Ilus Alex Grt & horse Bucephalus

Th worried cow wud hav lived til now,
if she had savd her breth;
but she feared her hay wudnt last all day.
so she mooded herself to deth.

Ilus man fraid fly & fortun told:
A recent investment may pay big dividends

Ilus Lord Lawrence Westmin Abby:

He feared man so little
Bcuz he feared G so much

Ilus Chinese man orchestra
He was unable to face the music

"God's Solution for Cowardly Lions"
 ip: Rev. 1:9-20
 (us Alex Th Grt & horse Bucephalus)
 ar norml part lif 4 evrl includ animls
 em: cow & fear of hay loss, & moo self 2 deth
 us man fraid fly, insuranc & fortun w/weight)
 has fac fear 1 kind or many kind in lif
 haractr Wiz Oz=cowardly lion, without courag
 oft in lif all us find selvz that dubius charactr
 Courag sumtn read othrs hav & mor oft we find we
 fil w/fear
 ostl Jn such a man: he authr wat ironclly las bk NT
 also las writtn: Jn only discip liv ol age & dy nat;
 er legnd thro vat boill oil & emerg no harm, & so dis-
 s by send Isle Patmos in exile
 island 8 X 5 wher polit prisnrs banish; isle had rok
 quarry & Jn prob work ther
 9=shar wat herd & saw
 10=Jn say he involv in worsh & Sp mean indwel by
 e herd snd voic ring lik trump & we read-vs 11a
 he 2writ 2-7 chs wh in Asia
 pha=1st; Omega=last Gr lettrs
 is missin 2writ book
 proc had gud idea who spkr was & tels-vs 12
 andlstiks rep 7 chs
 13=8 of man nam Js aply 2self
 ng rob that of priest, but also roylty/king & goldn
 irld worn by kings
 14=whit hair old ag & wisdm
 15=feet solid & plany firmly; voic authority
 16=7stars=7chs; sword=W of God; He lite & aspear lite
 britnes lik sun wh no can lk at
 17a=fil w/fear & this fear add 2 prev Bar bout futu
 17b=Jn tol 2B no afraid & spkr ident self as Js
 1st time Jn def kno who adres him & hartning mesag
 is FEAR NOT
 18=2 understan wat Js say 2 Jn mus C fear propr pers
 bilt in2 humn lif capacity 2fear
 ear is 1st of all an emotin; maks us alert/warns danger
 CAMP= rattlsnake & danger impos & our fear
 ECODLY: fear musB lk at fr revers angl
 jus wat is th fear wh prevent us fr do wat shud do:
 lasic examp fnd OT end 13th chap Numbrs
 Isites bin delivr fr/Egyptins; Mos send 12spies-ea tri
 ob spy land & giv report how 2defeat enmys ther
 Caleb, Joshua 2 of them
 s 21b=Mos giv chrg
 spy lanf 40 days & return & brot bak clustr grapes
 so lrg tuk 2men 2cary
 st majority report & tol land flo milk/hony but big
 eopl

vss 31-33=majority report add 2 & this caus cong 2B
 fearfl & cry all nite
 Nex day redy stone Moses, Aaron, Caleb/Joshua
 Moses spk 2them=14:9
 Finl result G caus them wandr 40yrs B4 reach Prom L
 Why this so:
 cuz their fear was SIN
 G tol wat 2do & insted Bliev, tuk word maj of spys &
 ther fear ovrcam faith
 (Ilus Lord Lawrence memorial Westmin Abby)
 This wat G want fr His peop
 G knu nomml reactin l of fear, but prom bin wud B
 w/them & they shud hav takn at Word
 THIRD: this element of fear pertain 2relatship w/G
 why do so many peop go thru lif defeat/dejec & fil
 w/fear:
 many them R not evn awar lif canB liv relativ free-
 dom of fear
 But 4othrs livs of fear R liv Bcuz delib desir 2liv
 lif as C fit w/out regard 2how shudB liv
 (Ilus Ch man who cudnot face music)
 4thos try liv livs apart fr/G lif fil w/fears
 But Bcum wors as time go on especil if ther awarnes
 of how lif supos 2B liv
 This can & duz mak many "Cowardly Lions"
 But G has Solutin 4this prob as has 4all othrs
 Ansr 2prob is relatship w/Js Xp
 Js prov wen spok Jn on Isle Patmos
 Jn no sep fr Xp & this is point
 He was Blievr & wen Js spok, spok 2 a Blievr
 His words wer as they wer 2all Blievrs=FEAR NOT
 Ther no need 4 fear if we Blong 2 th Lord
 J abl writ 1st lettr chap 4:18
 Perf luv Jn spk was fufil in deth/resurectin Js Xp
 It thru this demonstratin that perf luv that fear of
 deth, fear of eternty, fear of no B 4givn is remov
 Naturl fear of things can harm/hurt is gud,
 but fear of lif is sin Bcuz keep us fr kno & hav
 Js Xp at centr our livs
 FEAR NOT Js sed 2 Jn & He say that 2ea us 2day
 (Invit acpt Js & cast out fear)

(ILUS alex and horse Bucphalus)
 Fear norml part lif evrone,includ animals
 (Ilus poem bout cow)
 fearful man about flying=(ILUS MAN & LIF INSURANCE,SCALE & FORTUN
 EVRONE FACES FEARS IN LIF=WIZARD OF OZ & COWRDLT LION
 RAG SEEMS 2B WAT OTHERS HAV,WHIL WE HAV FEAR
 APOSTL JN SUCH A MAN - HE WROT LAS BUK OF NU TEST & BCAM LAS BUK
 LIV TO OLD AGE,DY NATURL CAUS
 LEGEND=THRO VAT OIL & EMRG UNHARMED;DOMITIAN EXIL PATMOS
 ISLAND 8MI LNG, 5MI WIDE & 4POLIT PRISNRS OF ROMN EMP
 ROK QUARYS & JN PROB WORK HARD LABOR
 JN SHAR W/READRS,FELLO XPIANS=VS 9 - PURP OF WRITE
 VS 10=WORSHIP;INDWEL OF H SP, ON SUNDAY & HERD CLEAR VOICE
 VS 11=GRK-1ST & LAST,BGIN/END,JN KNU SPKR HERD THAT VOIC MANY TIM
 VS 12=7CANDLSTIKS REP 7CHURCHS 2WHOM 1ST WRIT
 VS 13=S OF MAN,REF 2SELF WHIL ON EARTH — VS 13
 LONG ROBE SIGN PRIEST & OF ROYALTY
 GOLDEN GIRDLE FURTHER PRUF OF THIS
 VS 14-15=HAIR=WHITE,OLD AGE,WISDOM;LK OF JUDGMEN,VOICE AUTHORITY
 VS 16=7STARS=7CHURCHES;SWORD=HIS WORD/WORD OF GOD
 COUNTENANC=HIS LIGHT,BRITE AS SUN,CANNOT B LOOKED AT DIRECTLY
 VS 17A=JN FIL W/FEAR,WH/NATURL IN PRESENC OF GOD
 VS 17B-18=FEAR UNECESARY JN TOLD AS SPKR IDENT SELF AS JS
 FOR FIRST TIM JN KNO WHO SPKR IS,& HEARTNING MESAG IS=FEAR NOT
 WAT IS FEAR? HOW DO WE DEAL W/IT? WAT IS ITS PIROPOS?
 FIRST: FEAR IS AN EMOTIN,IT BILTIN,IT NATURAL
 (EXAMPL RATTLESNAKE & FEAR MAK US AWARE OF DANGER)
 SECOND: FEAR MUSB LKD AT FR/REVERS ANGL=JUS WAT IS TH/FEAR WHICH
 PREVENTS US FR/DO WAT WE SHUD DO????
 (EXMPL O.T. SHORT AFTR ISITES DELIV FR/EGYPTINS)
 NUMRS 13=SPYS SENT OUT BY MOSES & WHER TOL BY HIM= 13B
 40DAYS & RETURN,2MAN CLUSTER GRAPES,GUD LAND MILK.HONEY BIE PEOP
 CALEB GAV MINORTY REPORT = VS 30 - NUTH 2FEAR
 VSS 31-33=MOR MAJ REPORT
 VS 14:1=CRY ALL NITE & REDDY STON AARON/MOSES/CALEB/JOSHUA
 VS 9=MOSES SAY L WIL BLES & GIV LAND - BUT DONT REBEL
 THEY HAD 2WANDR 40yrs bcuz ther fear was SIN
 G TOL THEM WAT 2DO,BUT THER FEAR OVRCAM THER FAITH
 (ILUS LORD LAWRENCE TOMB WESTMINSTER ABBY)
 THIS WAT G WANTS/WANTD FR/HIS PEO,& PROMIS HE WILB W/THEM,US
 THIRD: ELEMENT FEAR PERTAIN TO RELATSHIP W/GOD
 WHY DO SO MANY PEO GO THRU LIF EFEAT,DEJEC & FILLD W/FEAR??
 MANY NO AWARE LIF CANB LIV RELATIV FREDUM FR/FEAR
 OTHERS NO KNO ANY OTHER WAY 2LIV,THAN IN CONSTAN FEAR BCUZ THAT
 THER WAY OF LIF
 (ILUS CHINES MAN & "FACE THE MUSIC)
 4THOZ TRY LIV APART FR/GOD LIF FIIL W/TEARS
 THIS CAN & DUZ MAK MANY "COWARDLY LIONS"
 BUT G HAS SOLUTIN 4THIS PROB AS HE DUZ ALL PROBS
 HIS SOLUTIN IS JS XP
 WEN JN WAS ON ISL OF PATMOS HE WAS SEP FR/FELO XPIANS, BUT NOT
 SEP FR/JS
 JS THER W/HIM & ENCOURAG HIM BY SAY - FEAR NOT
 BCUZ RELATSHIP W/JS,JN ABL 2WRIT 1ST LETTR,4:18
 perf luv spk of fulfil deth/REUSR OF JS
 THRU THIS DEMO THAT PERF LUV,THAT FEAR OF DETH,FEAR OF SIN
 FEAR OF ETRNTY IS REMOV
 FEAR OF HARMFUL THINGS IS GUD,
 BUT FEAR OF LIF IS SIN & KEEPS US FR/KNO & HAV JS AT CENTR
 OF OUR LIVS
 FEAR NOT R TH/WORDS OF JS 2VUS & 4VUS

"God's Solution For: Cowardly Lions"

Scripture: Revelation 1:9-20

(Illustration of Alexander the Great and his horse Bucephalus)

A beautiful black horse named Bucephalus had been brought by horse traders to the court of Philip, Alexander the Great's father, for use in his cavalry. But he was so vicious, rearing and kicking at everyone who came near him that the king's horsemen were about to reject him. But Alexander had been watching the horse and he asked permission to ride him. Philip ~~was~~ at first refused, but then gave his permission. Alexander took the horse by the bridle, turned ~~him~~ his head into the sun and then jumped on his back. He was able to ride the horse ~~and~~ without difficulty and the horse obeyed his every command. From then on, Bucephalus was Alexander's horse. The secret of his success was that Alexander had noticed that while everyone else worked with the horse it was turned away from the sun. The shadows cast by the horse and the men had frightened him to the extent that he appeared vicious and unmanageable. But when the shadows disappeared, the horse was normal and obedient.

Fear is a normal part of the life of everyone, including animals. Someone wrote the lines:

The worried cow would have lived till now,
if she had saved her breath;
but she feared her hay wouldn't last all day,
so she mowed herself to death.

~~Illustration~~
~~xxxxxxwasxxxxxxafraidxxxxflying~~

(Illustration of man afraid of flying taking insurance and weight fortune)

A man who was afraid of flying decided he would take the flight insurance offered at the ticket counter. So with a \$50,000 insurance policy tucked in his pocket, he decided to get weighed on a nearby scale. Out came one of these fortune-telling cards. The message read, "A recent investment may pay big dividends."

Everyone has faced fear or fears of one kind or many kinds in life. One of the characters in the Wizard of Oz is the lion without courage, who was called appropriately, "The Cowardly Lion." Often in life all of us find ourselves in that dubious character. Courage is something we read of others having and more often than not find we are filled with fear. The Apostle John was such a man. He was the author of what is ironically the last written book of the New Testament, and the book which is the final book in the New Testament. John was the only Disciple who lived to an old age and who died a natural death. There is a legend that he was thrown into a vat of boiling oil and emerged from that ordeal without harm and in order to dispose of him, the Emperor Domitian had him exiled to the island of Patmos. This was an island approximately 8 miles long by 5 miles wide to which political prisoners of the Roman Empire were banished. On the island were rock quarries in which the prisoners worked. So it is very likely that John was confined to hard labor ~~xx~~ during his exile.

So it is that John sharing what he heard and saw with other Christians, tells all readers, (read verse 9). This in brief is the purpose of his writing. He explains, "I was in the Spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet. #"

John is saying that he was involved in worship. In the Spirit means he felt the indwelling of the Holy Spirit while he was worshiping God on Sunday.

While he was thus engaged, he heard the sound of a voice ringing out true and clear like the noise from a trumpet. The voice spoke saying, "I am Alpha and Omega, the first and the last: and what thou seest write in a book and send it unto the seven churches which are in Asia."

The voice identifies the speaker as being the first and the last. Alpha was the first ^{letter} ~~xxxx~~ of the Greek alphabet and Omega the last letter. The beginning and the end. His mission while here is to write the book and send it to the seven churches of Asia and then the names of those churches are given.

John probably had a good idea who the speaker was and as he turned to look he says he saw, "Seven golden candlesticks; and in the midst of the seven candlesticks One like unto the Son of Man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle."

The seven golden candlesticks represented the seven churches to whom he was first writing. He saw this one he identified as "The Son of Man" which was a name Jesus applied to Himself quite often in His earthly ministry. He was dressed in a long robe down to His feet which was the dress not only of a priest but of royalty. ~~xxxxxxx~~ And further proof of this would be the golden girdle worn just above the waist.

John's description continues and he says, "His head and his hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters."

The white hair was significant as to old age and wisdom. His look, was that of judgment; His feet solid and planted firmly; and His voice had the ring of authority to it.

"And He had in His right hand seven stars," again, for the seven churches; "And out of His mouth went a sharp two-edged sword," which was His Word, or the Word of God; and His countenance was as the sun shineth in His strength; He was light and appeared as Light, a brightness like the sun which can't be looked at directly.

All of this had the effect upon John which it would have upon anyone encountering Divine Majesty and we read John says, "And when I saw Him, I fell at His feet as dead."

John was filled with fear. This fear added to his previous fear about the future which John felt. But his fear is ~~ungrounded~~ unnecessary as we read of the answer which Jesus gives him. He says, "Fear not; I am the first and the last: I am He that liveth, and was dead; and behold, I am alive forevermore, Amen; and I have the keys of hell and of death."

John is being told not to be afraid and the speaker identifies Himself as Jesus. For the first time John definitely knows who it is that is addressing him. But the heartening message for John is "FEAR NOT."

Secondly; ~~xxxxxxxxxxxxxxx~~the fear which prevents

But then the majority spies gave more to their report ~~xxxxxxxsayingx~~ and we read in verses 31 through 33, (read these). This caused the entire congregation to be fearful and they cried all night. The next day they were ready to stone Moses and Aaron and Caleb and Joshua. Moses speaks to them and says that the Lord will bless them and give them the land as He had said, "Only rebel ye not against the Lord, neither fear ye the people of the land," 14:9.

(Illustration of Lord Lawrence of tomb in Westminster Abbey)

In Westminster Abbey in London, inscribed on the memorial of Lord Lawrence are the simple words: "He feared man so little because he feared God so much."

That is what God wanted from His people. He knew the natural reaction was one of ~~xx~~ fear, but His promise had been that He would be with them and they should have taken Him at His Word.

But the third element of Fear pertains to our relationship with God. Why do so many people go through life defeated, dejected, and filled with fear? ~~For~~ Many of them ~~they~~ are not even aware that life can be lived in relative freedom of fear. For still others their lives of fear are lived because of a deliberate desire to live life as they see fit without regard to how it should be lived. They are something like the Chinese man who played a game in life for many years.

(Illustration of Chinese man who could not "Face the music.")

Many years ago in ancient China there was a man who desired to play in the Emperor's orchestra. He was able to secure a position in that orchestra although he could not play a note. Whenever the group played he would hold his flute up to his lips, not even daring to breathe lest he cause a discord. This went on for quite a long time and no one knew the difference. He received a salary for this and was able to live comfortably. But then the Emperor decided that he wanted to hear each member of the orchestra play for him solo. The flutist became desperate. He tried to take some quick professional lessons, but he didn't have an ear for music. Next, he pretended to be sick, but the royal physician who examined him knew better. Each day the man grew more apprehensive and on the day when he was scheduled to play solo for the Emperor he took poison and died. It is from this actual incident that we get the phrase, "Being unable to face the music."

For those who try to live apart from God, life is filled with fears. But it becomes worse as time goes on if there is an awareness ~~xxxxxxx~~ of how life is supposed to be lived. This can and does make many "Cowardly Lions." But God has the solution for this problem as He has for all others. The answer to the problem is a relationship with Jesus Christ. Jesus proved this to John when He spoke to him on the isle of Patmos. John was not separated from Christ. He may have been separated from his fellow believers, but he had a relationship with Christ. This is the point. He was a believer and when Jesus spoke to him He spoke to a believer. His words were as they were to all believer and always will be "Fear not." There is no need for fear if we belong to the Lord. John was able to write in his first letter, the 18th verse, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

The perfect love that John is speaking of was fulfilled in the death and resurrection of Jesus Christ. It is through this demonstration of that perfect love that fear of death, of eternity, and forgiveness of sin is removed. Natural fear of things that can harm or hurt is good. But fear of life is sin because it keeps us from knowing and having ~~and~~ Jesus Christ at the center of our lives. "Fear not" Jesus said to John and He says that to each of us today.

(Invitation to accept Christ and cast out fear)

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor November 9, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Megan Hewis and John Penrod
+ + + + +
ORDER OF WORSHIP 11:00 A.M.
Prelude "Berceuse"
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Hymn No. 422 "Dear Lord and Father of Mankind"
*Ascription
*Exhortation
*Confession (In Unison) Father, give us the Spirit Your
Son has promised us; to make us honest people again;
to know and face the truth; to see ourselves and
cease from laying our defections at your door; to see
your only goodness in our desperate need of you.
Be with us always Lord in all we do, and forgive us
for all we fail to do. For we come seeking your
forgiveness through Jesus Christ our Lord... Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 108 "Rock of Ages, Cleft for Me"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!
Prayer
Offering
Offertory "Meditation"
Anthem: "Great Is The Lord"
Scripture: Genesis 32: 22-32
Sermon: "God's Solution For: Wrestling Trips"
*Hymn of Invitation No. 595 "Lead On, O King Eternal"
*Closing Chimes
*Benediction
*Postlude "Postlude in B Flat"
* * * * * *Congregation Standing * * * * *
The beautiful flowers on the altar have been placed by
Mr. & Mrs. Wally Feder in memory of Loved Ones.

Mr. & Mrs. Herb Shearer will greet the congregation at the
door this morning.
Ushers for today are: Alta Kradel, Lois Stokes, Marilyn
Snyder and Dutch Bolam.
Nursery will be provided today by Mrs. Sue Gamble.
Bill Pflugh and Howard Jalliet will be visiting the hospital
this week.
Attendance last Sunday was 107 with 12 visitors.
WEDNESDAY - Hymn Sing at 7:30 P.M. at the home of Mrs. Marge
Smiley. Come and join the fun and fellowship.
November 18th there is a Sunday School Teachers meeting
at 8:00 P.M. We urge all teachers to be there.
IMMEDIATELY following the service today in Rehoboth Hall there
will be a luncheon provided by the Youth Group. This will
be in conjunction with the Election of Elders and Deacons,
the adoption of the 1987 Budget, and the adoption of the
revised Constitution and By-Laws. Please be a part of the
work of this church.
PLASTIC FOR SALE - there are still a few pieces available.
See Bill Pflugh if interested. If you have taken any and
haven't paid for it please do so.
Butler Area Laymen's Dinner will be held November 20th at
Bethany U.C.C. at 6:30 P.M. See Jake Harmon for tickets.
The Choir is participating in the Butler Area program of
televised services. They will appear on Channel 3 or 26
at 7:00 P.M. on November 9th, 7:00 P.M. on November 11th
and at 9:00 A.M., and November 13th at 1:00 P.M.
Next Sunday's service will be unique. It is going to be a
"Hymn Sing" service. All hymns will be on request from the
congregation from our Hymnal. Please check the index and
find your favorites. Be prepared to give the number of
the selection. Come and be prepared to sing along.
Following the sermon we sing an invitational hymn, followed
by a period which gives each worshipper an opportunity for
reflection. As you reflect on life's situation, you have
the opportunity to speak to God about them as you come
forward to the chancel rail. This is an opportunity for
you to ask God to help you. You may ask the Pastor to pray
with you or for you. Please avail yourself of this time
and opportunity.
THANKOFFERING SUNDAY will be November 23, 1986. The Bene-
volence Committee is asking for your help with their food
drive. Please bring your canned or packaged goods to the
service that day. We as a committee will distribute the
food to the needy families for the holiday. If you know of
anyone in need of food, please let the office know.

8 THANK OFFERING MONEY - LEE KRADEL
XPIAN CENTER -

Community Bible Church - Sagamore, Pa. - November 7, 1993

Prelude

Greetings/Joys/Announcements/Prayer Requests

Cong dinner 7 annual meeting after church

INVITE

Ascription

Call to Worship:

WAIT ON THE LORD:

BE OF GOOD COURAGE, AND HE SHALL STRENGTHEN THINE HEART:
WAIT, I SAY ON THE LORD.

PSALM 27:14

*HYMN

OFFERING/PRAYER

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: GENESIS 32:22-32

SERMON: "GOD'S SOLUTION FOR: WRESTLING TRIPS"

ST. PAUL'S, BUTLER 11/9/86

*HYMN

*BENEDICTION

CONCLUDE

LAIRD - TWILA

JEAN'S FAMILY - MOUNPINE

COFFEE

KAREN & SON DEATH

UPBOK - PRG

(Ilus B. Graham & conscience)

Wat is conscience:

G put w/in ea us sumth that cries aloud
against us, wenevr we do that wh we kno
2B wrong. Consc is th detectiv that
watches th directin of our steps & de-
c es evry conscious transgresin. Consc
is a vigilant eye B4 wh ea imaginatin,
thot & act is held up 4 eithr censure or
approval. I Bliev ther is no grtr argumen
4 th existenc of G in th world 2day than
consc. Ther is no grtr pruf of th ex-
istenc of a moral law & lawgivr in th
univers than this littl lite of th soul.
It is G's voic 2 th innr man. Consc is
our wisest conslr & teachr, our mos fait-
ful & patient frend.

(Ilus SS teachr & smal voic alway w/u
A transistor radio)

(Teddy Roosevelt, smal boy & fear of Ch)
Jn 2:17=And His Disciples remembered that
it was written, "The zeal of Thine house
hath eaten me up."

(Ilus Geo Truett & man refus accept Xp)

"God's Solution For: Wrestling Trips"

Scrip: Genesis 32:22-32

he 2nd of twins; bro's covr w/red hair & at birth giv nam=Esau, wh mean hairy

his name Jacob mean=trikstr, suplantr, heel catchr & deriv fac at birth cum fr mothrs womb hold heel bro's

Ir 1rubic, Ethippic=YA AGOB=May Yahweh Protect

both thez boys same bakgr & fr it 1 gru 2lov G while othr lk dwn sp thing; Esau Bcam skil huntr & Isac fav Jacob home boy & deeply luv by mothr Rebekah

Jacob coniv stol birthrite Esau

sinc Esau born 1st riteful heir dbl portin f's esta & birthrite was 2asum sp ldrship famly, But Jacob own that rt.

then 2mak matrs wors, Rebekah hear plan of Is 2bles Es & she entr in2 plot w/Jac 2deceiv fathr & get patriar bles 4 Jac insted

so it is Jac lv home 4own safty & travl Haran & stay til saf cum home

lv home gilty consc & cud say blitrlly, figtively on gilt trip

(Ilus B. Graham & conscience)

(Ilus SS teachr ask clas conscience=Trans radio)

Jac lef tw'n kno bors vow 2get evn; knu bro's wud kil wen got chanc

20yrs elaps sinc Jac deceiv/trik Es, & Jac desir go bak home

as travl 2ward home sned mess ahead seek Es & tel bro's Jac return welthy man & he sot hav reun 2/bros

Mess cam bak, tol Jac met bors & he say cum meet Jac w/400 men

vs 7=fear of Jac, bcuz gilty consc surfac agin, bin abl supres 20yr, or try put out mind, but now past cum bak 2 haunt him

Wud Es fulfil wat sed wud do wen Jac fled Haran?

Wil stil seek lif Jac 4 wat dun 2 him?

Had Jac made mistak in think cud makup w/Es?

W/thez unansr quests on mind & fil w/fear Jac imediat covr all bases & duz 3 things

1st=divd enturag in2-2grps, kno if Es atak lgrp, othr dud flee

2nd=cals out 2 God in prayr

3rd=send presnt 500 animls 2 bro's-this was bribe

Jac divd gift sevr'l drovs so ther spac tween them & this giv littl protectin Bcuz Es meet B4 Jacob

wen came time bed dwn 4nite, Jac tuk wivs, womnservs, 11 sons cross Rivr Jabbok

this put 4thr spac tween self & Es

wen evrl settl, Jac went off by self

He protec fr Es Bcuz all othrs in front of him

But Jac no cnt specil encounter wud hav that nite

He Bliev covr all base, evrth takn care of, & he lnce agin had salv gilty consc

But in plan of thro off gilt trip hadnt 4seen othr trip this wud bring in2 his lif

vs 24=Jac involv wrstl Trip wh brot face/facr realty c no longer supres it had face prob headon (Ilus Teddy Roosevelt & fear of Church)

U C, wen wat caus fear brot in2 opn, delt w, fear remov but had 2B wrstl with & this exac wat Jac was do he had 2 wrstl w/G Himself in ordr 2B reliev gilty consc, he cary wait wat dun 4-20yr & finly fac/fac

As Jac wrstl w/G, (no kno it G), he wudnt let go He clung oponent & only way op abl ovrcum disloc thi Jac cudnt cum pt admit want let go persn he Bcum, not 2chang his lifestyl

but wen thi disloc it chang him, this brot Jac to knowledg no just wrstl anyl, but suml specil

Bcam clear wen op sed=let go, 4 day breaketh=vs 26a why wud op want stop simpl Bcuz get daylight:

Reasn=wudB recogniz in daylight & sinc I Himself, nol cud C Him & liv

but Jac no let go & ask bles=vs 26b

He ask 2B delivr fr/old lif

vs 27=ask wat name is, & I no hav ask that, but Bcuz xx wat I go 2do, Jac wud C dif tween names

vs 28=name chang Israel=He who striv w/G

Jac bin cary gilty consc 4-20 long yr, unwill 2get consc clear, but tuk plac wen forc 2face up 2it (Ilus Rev Geo Truett & man refus acppt Xp)

Many, many peop wrstl past livs yr in, yr out they involv Wrestling Trip Bcuz gilt of past

am kno G has solutin, but wilnot acppt solutin 4 watevr reasn

G's solutin is persn stop wrestling, stop B on gilt

xxx wrestling trip w/past & east all on Him

G suply solutin thru Js Xp

Invitatin fr/ Him is=Cum un2 Me all ye that labor & R heavy ldn & I wil giv U rest

(Invitation 4 any & all 2 cum 2 Xp)

Scrip: Gene 32:22-32; Serm: "G'S SOLUTIN FOR:WRESTLING TRIPS"

HE WAS 2ND BORN OF TWINS: HIS BRO ALL COVRD W/REDHAIR AT BIRTH & GIVN NAM=ESAU,WH/MENT "HAIRY"

HIS NAM=JABOB,WH/MENT=TRIKSTR,SUPLANTR,HEEL CATCHR FR/FAC AT BIRTH CAM FR/MOTHR'S WOMB HOLD HEEL BRO ESAU

ARABIC/ETHIOPIA NAM=YA AQOB=MAY YAHWEH PROTECT

BOYS HAD SAM BKGR & FR/IT ONE GRU 2LUV GOD,OTHR LK DWN SPIR ES AU SKILFL HUNTR,FAV OF FATHR ISAAC, THIN

JACOB HOME BOY & LUV BY MOTHR REBECCA

JACOB CONV OBTAIN BIRTHRITE OF ~~XXXX~~,ESAU: ESAU 1ST BORN & BCUZ THIS 2HAV DBL PORTIN FATHRS ~~XXXX~~ ESTAT & W/BIRTHRITE ASUM SPIRIT

LDRSHIP OF FAMLY - BUT JACOB NOW OWNED THAT RITE

NOW REB OVRHEAR ISAAC PLAN 2BLES ESAU & ENTR PLOT W/JABOB TO

DECEIV ISAAC & GET PATRIARCHAL BLES 4JACOB INSTED

ESAU DISCOVER HE TRIKD AGIN,HE ANGRY & VOW REVENG

JACOB LV HOME 4SAFTY OF HARAN & STAY TIL SAF CUM HOM

HE LVS W/GILTY CONSC & CUD SAY LITRLY/FIGRTIVLY ON GILT TRIP (ILUS B. GRAHAM & CONSCIENCE)

(ILUS SUNDY SKUL TEACGR ASK BOUT CONSCIENCE)

JAC LEF TWN,BRO VOW GET EVN & SO JAC KNU BRO WUD KIL IF HAD CHANC

20YR PAS & JAC DESIR GO HOME & SENT MESNGRS AHED 2TEL ESAU

JAC NOW WELTHY MAN & SOT REUNION W/HIM

MESNEGRS CUM BAK JAC,TEL ESAU CUM MEET JAC W/400 MEN

VS 7=GILTY CONS CUM SURFAC AGIN:MAY BIN ABL SUPRES 4 TH/20YRA,

PUT OUT OF MIND,BUT SURFAC AGIN & HAUNT HIM

WUD ESAU FULFIL WAT SED WEN LEF 4HARAN? WIL HE STIL SEEK LIF

OF JAC 4WAT HE HAD DUB? HAD HE MADE MISTAK THINK CUD MAKUP

W/ESAU???

W/THEZ THOTS IN MIND,JAC NOW TRYS COVR ALL BASES

FIRST: DIVID ENTCURAG IN2 GRPS,KNO IF ESAU ATAK ONE,OTHR'S FLEE

S. ONDLY: CALL OUT TO GOD IN PRAYR

THIRDLYSENDS PRESENT OF 500 ANIMALS 2ESAU,THIS ACT AS BRIBE

HE DIVID GIFT SEVRL DROVS SO THER SPAC TWEEN THEM

THIS AFORD JAC SUM PROTECTI. ALSO

BEDTIME,TUK WIVS,WOMNSERVS,ILSONS & CROS RIVER JABBOK,4THR SPACE

EVRYONE BED DWN,JAC GO OFF BY SELF & NOW EVRONE IN FRONT HIM

JAC BLIEV COVR ALL BASES,& THRO OFF GILT TRIP,HE NO 4SEE TRIP

VS 24=JAC HAV WRESTL TRIP BRING FACE 2FACE W/REALTY UN4SEEN

HAD 2FACE IT HEDON=(ILUS T. ROOSEVELT & BOYHUD FEAR)

U C WEN WATCAUS FEAR BROT OUT OPEN,FEAR REMOVD

BUT ROOSEVELT HAD WRESTL W/IT & THIS WAT JAC DO

AS JAC WRESTL W/G HE NO LET GO & ONLY WAY OPONENT DIERCUM HIM

DISLOCAT THIGH

JAC NO CUM PT CHANG LIFESTYL & WEN THIGH DISLOCAT IT CHANG HIM

THIS CAUS HIM KNO NOT WRESTL W/JUS ANYONE,BUT SUMONE SPECIL

VS 26A=EXPL WHY OPONENT HAD 260

VS 26B=HE ASY 2B DELIV FR/OLD LIF

VS 27=G NO NEED ASK NAM,HE DO SO JAC SEE DIF TWEEN NAMES

VS 28=MARGIN NOTE -20YRS GILTY CONSC & NOW CLEAR,BUT ONLY WAY

WEN FORCD 2FACE UP TO IT

(ILUS MAN NO ACPT XP GEORGE TRUETT CHURCH DALLAS)

MANY,MANY PEO WRESTL W/PAST LIVS YR IN YR OUT

THEY INVOLV W/WRESTL TRIPS BCUZ OF GILT

SUM THEM KNO G HAS SOLUTIN,BUT NO ACPT SOLUTIN 4WATEVR REASON

G'S SOLUTIN IS 2HAV PERSN CAST GILT ON HIM & HAV 4GIVNES THRU

INVITATIN IS & ALWAYS HAS BIN=CUM UN2 ME ALL YE THAT LABOR & R
HVV LADEN & I WTL GIV U BEST

1 PETER 5:7

"God's Solution For: Wrestling Trips"

Scripture: Genesis 32:22-32

He was the second born of twins. His brother was all covered with red hair at birth so he was given the name of Esau which meant "hairy." His name was Jacob which means, "Trickster, Supplanter," or "Heel Catcher" and is derived from the fact that at birth he came from his mother's womb holding on to the heel of his brother Esau. In Arabic and Ethiopic his name is YA AQOB and means "May Yahweh Protect." Both of these boys had the same background and from it one grew to love God while the other looked down on spiritual things. Esau became a skilled hunter and was the favorite of his father Isaac, while Jacob was a "home boy" and was deeply loved by his mother Rebekah.

Jacob connived and stole the birthright from Esau. Since Esau was born first he was the rightful heir to a double portion of his father's estate and in this birthright was to assume the spiritual leadership in the family. But Jacob now owned that right.

Then to make matters worse, Rebekah overhears the plan of Isaac to bless Esau and she enters into a plot with Jacob to deceive the father and get the patriarchal blessing for Jacob instead. When Esau discovers that he has been tricked he is angry and vows revenge. And so it is that Jacob leaves home for his own safety to travel to Haran and stay there until it is safe to return home. He leaves home with a guilty conscience and we could say he was literally and figuratively on a guilt trip.

(Illustration of Billy Graham and Conscience)

What is conscience? God put within each one of us something that cries aloud against us, whenever we do that which we know to be wrong. Conscience is the detective that watches the direction of our steps and denounces every conscious transgression. Conscience is a vigilant eye before which each imagination, thought, and act is ~~either~~ held up for either censure or approval. I believe there is no greater argument for the existence of God in the world today than conscience. There is no greater proof of the existence of a moral law and lawgiver in the universe than this little light of the soul. It is God's voice to the inner man. Conscience is our wisest counselor and teacher, our most faithful and most patient friend.

(Illustration of Sunday School teacher asking about conscience)

A Sunday School teacher asked her class, "What is that small voice you always have with you?"

A little boy answered, "A transistor radio."

Jacob left town knowing that his brother had vowed to get even. He knew that meant his brother would kill him when he had the chance. Twenty long years ~~elapsed while Jacob was in Haran and Jacob desired to go back home~~ had elapsed since Jacob had deceived and tricked ~~Esau~~ Esau and Jacob desired to go back home. As he traveled toward home he sent messengers ahead to seek out Esau and tell him that his brother Jacob was returning a wealthy man and that he sought to have a happy reunion with his brother Esau.

The messengers came back and told Jacob they had met his brother and that he had sent a message that he was coming to meet Jacob. In the 7th verse

WITH 400 MEN

we read, "Then Jacob was greatly afraid and distressed." His guilty conscience came to the surface once again. He may have been able to suppress it for those twenty years, or ~~xxx~~ have tried to put it out of his mind. But now once again his past was coming back to haunt him. Would Esau fulfill what he had said he would ~~do~~ when Jacob fled to Haran? Will he still seek the life of Jacob for what he had done to him? Had he made a mistake in thinking that he could make up with Esau?

With these unanswered questions on his mind and filled with fear Jacob immediately covers all bases and does three things. First, he divides his entourage into two groups knowing that if Esau attacks one group the other one can flee. Next, he calls out to God in prayer. And lastly, he sends a present to his brother Esau which consisted of 500 animals. This was to act as a bribe. Jacob divided the gift into several droves so that there was a space between them. This afforded him a little protection since Esau would meet the ~~groves~~ before he met Jacob. When it came time to bed down for the night, Jacob took his wives and their womenservants along with his eleven sons and crossed over the River Jabbok. This put some further space between himself and Esau. And then when everyone was settled down for the night, Jacob went off by himself. He was protected from Esau because all of the others were out in front of him. But Jacob hadn't counted on the special encounter he would have that night. Jacob believed that he had covered all of the bases. Everything was taken care of. He had once again salved his guilty conscience. But in his plans of throwing off the guilt trip he hadn't forseen the other trip this would bring into his life. We read in the 24th verse, "And Jacob was left alone; and there wrestled a man with him until the breaking of the dawn."

Jacob was involved in a "Wrestling Trip" which brought him face to face with reality. He could no ~~longer~~ longer suppress it, he had to face his problem headon.

(Illustration of Teddy Roosevelt and fear of church)

As a small boy, Theodore ~~Roosevelt~~ Roosevelt had a fear of church. Later in life he told it and laughed about it. But as a boy it frightened him and was no joke. His mother couldn't get him to set foot inside the Madison Square Church and so she pressed him for the reason. He told her he was terrified of something called "zeal." When she asked him what it was he told her he didn't know for sure but it was crouched in the dark corners of the church ready to jump at him. He said he thought it was a large animal like an alligator or a dragon and that the minister had read about it from the Bible.

So his mother took a concordance and read to him the passages of Scripture which contained the word "zeal." Suddenly, very excited he told her to stop, that she had found it. It was from the book of John, chapter 2, verse 17, which reads, "And His disciples remembered that it was written, "The zeal of Thine house hath eaten me up."

You see, when what caused the fear was brought out into the open and dealt with, the fear was removed. But it had to be wrestled with. This is

~~And~~ exactly what Jacob was doing. He had to wrestle with God Himself in order to be relieved of his guilty conscience. He carried the weight of what he had done for twenty years and God finally brought him face to face with himself.

As Jacob wrestled with God~~n~~ (not knowing it was God), he wouldn't let go. He clung to his opponent and the only way the opponent was able to overcome him was to dislocate his thigh. Jacob could not come to the point of admitting that he wanted to let go of the person he had become, nor to change his lifestyle. But when his thigh was dislocated it changed him. This brought Jacob to the point of knowing that he was not just wrestling with anyone, but someone very special. This became more clear when his opponent told him, "Let me go, for the day breaketh." Why would his opponent want to stop simply because it was getting toward daylight? The reason was that he would be recognized in the light. And since it was the Lord Himself, He could not be seen ~~by~~ by mere mortals. But Jacob would not let go and asked for a blessing. He was actually asking to be delivered from his old life. At this point Jacob was asked what his name was. The Lord didn't have to ask that, but because of what He was going to do, Jacob would see the difference between the names. He was given the name of Israel which means, "He who strives with God." Jacob had been carrying a guilty conscience for twenty long years, unwilling to get that conscience cleared. But it took place when he was forced to face up to it.

(Illustration of Rev. George Truett and man refusing to accept Christ)

Rev. George Truett was for many years the pastor of the First Baptist Church of Dallas, Texas. He told of a girl who was a member of the church who died at the age of 17. He had the funeral and the father of the girl asked if he could talk to Rev. Truett. The father explained that when Rev. Truett had first come to Dallas he had gone to church every Sunday. He said that ~~ken~~ he never missed a Sunday service. But when the invitation was given he would literally hold on to the pew in front to keep himself from going forward. He knew this is what he should do, but he resisted it with everything he had. He said that after the service he would walk the streets for hours until about two or three in the afternoon. He was miserable, he said, but he promised himself that next Sunday for sure, he would go forward and accept Christ. But next Sunday came and it was the same story over again. He said, "Rev. Truett, I know you are a much better preacher now, but when you preach you don't move me anymore. What's happened?" Rev Truett said that he didn't have the heart to tell him that a person can build a barrier between themselves and God so that it becomes impossible to let Jesus into their lives."

Many, many people wrestle with their past lives year in and year out. They are involved in a "Wrestling Trip" because of guilt. Some of them know that God has the solution, but they will not accept that solution for whatever reason. But God's solution is that the person stop wrestling, stop being on a guilty wrestling trip with the past and cast it all on Him. God supplies that solution through Jesus Christ. The invitation from Him is, "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

(INVITATION TO ACCEPT CHRIST)

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor November 16, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Becky Hilliard and Kelly Mangel
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests

*Selected Opening Hymn

*Ascription

*Invocation (In Unison) Almighty and Everlasting God,
in whom we live and move and have our being, You
have created us for Yourself, so that our hearts are
restless until they find their rest in You, grant to
us purity of heart and strength of purpose so that no
selfish passion may hinder us from knowing Your will,
and no weakness from doing it. In Your light may we
see life clearly, and in Your service find perfect
freedom. We pray in Jesus' name.....Amen.

Selected Hymns

Call to Prayer: Pastor - The Lord be with you
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer

Offering

Offertory

Doxology - page 382

Selected Hymns

Scripture: 2 Chronicles 20:31-37

Sermon: "God's Solution For: Majority Opinions"

*Selected Invitational Hymn

*Closing Chimes

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
The Women's Fellowship to the Glory of God.
Mrs. Phyllis Tait will greet the congregation at the
door this morning.

Ushers for today are: Rob Vinroe, Kevin Snyder and Jeff
Snyder.

Nursery will be provided today by Mrs. Shelley Stivason.
Paul Riemer and Dick Mangel will be visiting the hospital
this week.

Attendance last Sunday was 143 with 16 visitors.

MONDAY - Fidelity Bible Class at 12:00 noon.

TUESDAY - Sunday School Teachers meeting at 8:00 P.M.

Please plan to be there. We need you!

WEDNESDAY - Golden Circle meeting at 7:30 P.M.

THURSDAY - Mary Martha Circle at 10:30 a.m.

WEDNESDAY - Choir practice at 7:00 P.M. Cantata at 8:00 P.M.

Choir practice for next week will be the same as
above due to the up coming holiday.

SATURDAY - Little People's Thanksgiving Dinner at 12:00 noon.

December 14th we will be taking new members into our church
family. If you or someone you know may be interested in
joining, please see Rev. Link or let the office know.

Butler Area Laymen's Dinner will be held November 20th at
6:30 P.M. at Bethany U.C.C. See Jake Harmon for tickets.

THANKOFFERING SUNDAY is next Sunday. The Benevolence Comm.
is asking for your help with their food drive. Please
bring your canned or packaged goods to the service next
Sunday. The committee will distribute the food to the
families in time for the holiday. If you know of anyone
in need, please let the office know.

PLEDGE CARDS AND TALENT SHEETS are due into the office now.
Take time and fill it out. This will help us as we appoint
new committees for 1987 on December 8th. We request the
presence of all committee chairmen and council members at
that meeting.

POINSETTIA time is fast approaching. The price for the
4 bloom plant this year is \$6.10 each. If you would like
to purchase one to grace the chancel for Christmas please
let Ginny know, or drop a note in the offering plate.
Ordering deadline is December 7th.

Following the sermon we sing an invitational hymn, followed
by a period which gives each worshipper an opportunity for
reflection. As you reflect on life's situation, you have
the opportunity to speak to God about them as you come
forward to the chancel rail. This is an opportunity for
you to ask God to help you. You may ask the Pastor to
pray with you or for you. Please avail yourself of this
opportunity.

Community Bible Church - Sagamore, Pa. - November 14, 1993

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

THANKSGIVING CONG DINNER NOVEMBER 28 AFTR CHURCH

BIBLE STUDY AFTER DINNER 4THCE WANT B PART OF

MENU B PLANNED, WIL HAV SIGNUP SHEET DIF ITEMS - *SKEN UP*
AFTER CHURCH IN MARTHEX. (SEE JOHN)

ASCRPTION

CALL TO WORSHIP:

GIVE UNTO THE LORD, O YE MIGHTY, GIVE UNTO THE LORD
GLORY AND STRENGTH.

GIVE UNTO THE LORD THE GLORY DUE UNTO HIS NAME:
WORSHIP THE LORD IN THE BEAUTY OF HOLINESS.

PSALM 29:1-2

XXXXXXXXXXXX

*HYMN

OFFERING/PRAYER

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: 2 CHRONICLES 20:30-37

SERMON: "GOD'S SOLUTION FOR: MAJORITY OPINIONS"

ST. PAUL'S BUTLER 11/16/86

*HYMN

*BENEDICTION

*POSTLUDE

COPIE

LAIRD

(Ilus Pres Reagn & custom made shoes)

(Ilus Fritz Kreisler & award)

2 Cor 6:14-15

Ny 33:52; Deut 33:29

(Ilus littl girl, white muff & tel of G)
Isa-This is th way, walk ye in it

Mt. 7:13-14

(Ilus cartoon church & cutrate offerings)
This sign was on the front of a Ch in a
recent cartoon:

The Lite Church...24% fewer commitments,
home of the 7.5% tithe,
15 minute sermons,

45 minute worship services

We hav only 8 commandments, -your choice

We use just 3 spiritual laws & have an

800 year millenium

Everything you've wanted in a church,
and less

"God's Solution For: Majority Opinions"
 Scripture: 2 Chronicles 20:30-37
 (Ilus Pres. Reagan & custom made shoes)
 K of Jud in Scrip such a man;ther wer many time made
 neces decis, but othr time wen neglec 2mak them
 As resul reign not as grt as cud hav bin
 32 vs 32-Jehosh was gud K, he reign Jud much lik fathr
 1 had B4 him & scrip tel reign 4-25yr
 made alianc w/N Kingd Is by permit son Jehoram 2marry
 Athaliah dottr Ahab/Jezebl & this alianc opn dor 2
 worsh of Baal in Jud
 strgthn defens of Jud by defeat Edom & sot 2advanc
 peop sp by instruct peop himself in buk of Law & by
 send Levites out 2teach as wel
 So 4 mos part he was gud King
 (Ilus Fritz Kreisler violinist & award at dinner)
 This about case w/Jehosh=he was gud K, but cud hav bin
 grtest if practic G's directin completly
 lik so many B4 Jehosh wavr tween wat was mor expedie
 4 him 2do
 his decisins based on wat he want 2do in acordanc
 w/wat majority of peop wud acppt
 We C G step in2 plans & thwart at end of this Scrip
 vs 35=Here is th gud K Jehosh join ventur w/evil K of
 Is Ahaziah
 P mak pt this in 2 Cor 6:14-15=READ
 Jehosh knu wat wrong, but did anyhow & end result is
 spel out vs 37=READ
 G's proph tol wat G wud do & very unexpec firece
 storm aros & ships brokn piec at anchorag in harb'r
 in this instanc Jehosh striv opn trad rtes much as
 K Sol did & perhap Bcum worl famus as well
 But G alway thwart bes laid plan of man wen He
 not in them
 This 2nd act of selfish~~xxx~~ motivatin 2furthr sel
 was that wh kep him fr Bcum Grt King cud hav bin
 But ther 1 mor serius act wh musB laid dorstep
 perhap shud say ther yet furthr piec inactin wh kep
 Jehosh fr grtnes
 vs 33=All thru histry peop of Is, G declar they wer 2
 put dwn & destroy heathn gods among them
 read=Num 33:52 & Deut 33:29=READ
 Th Isites wer requir by G 2destroy thez Hi places
 Cal=Hi Places Bcuz wer shrins & altrs usul bilt on
 highr grnd so peop worh ther wer abuv reg level of
 wher they liv
 But w/all warns G gav, th peop continu ovrrum enmys,
 but did not complet destroy thoz Hi Places

Jehosh had succeed destroy/remov thoz pagan shrins 2/
 chap 17:6 & 19:3=READ
 but peop mus hav slip bak gradul in2 use thez Hi Pl
 4 worsh agin
 They set up imag of heathn idols & also images of
 ark & othr things of G
 perf animl sac here contrary 2reg that Temp Jeru
 as plac 2do so
 Sum evn practic sac of ther childrn thez altrs
 But in ord'r 2rid land this evil Jehosh wud hav had 2
 tak serius step w/peop wh in turn wud hav made him
 unpopulr
 (Ilus girl in 1st grade, white mittns, muff, & tel of G)
 This litl girl in yng mind underst watevr was matt'r
 w/boy that made him act lik this, cudB corec by tel
 him of G
 This lessn Jehosh shud hav lern & this lessn we mus
 lern
 Ther many times wan unpop 2stan alone & 2alienat
 selvs fr rest of crowd
 But jus Bcuz majority opinion seems 2 pt us 2ward a
 certin actin or stndard of liv, duant mean it is rt
 2many peop refus 2mak ways Bcuz that is unpop
 It so much easier 2go w/th flo & not stan out lik
 proverbial sor thumb
 But mus alway ask=Wat duz G hav 2 say bout this?
 G's Solutin 4 Majority Opinions is stil His smal voice
 tel us lik tol Proph Isa=This is way walk in it
 Js tels us=Mt 7:13-14
 Js was say that 2Blong 2 G th deman is complet surend
 But that run contrary 2wat man always want 2do
 (Ilus cartoon Ch & cutrate offerings)
 TH may welB wat we want
 But wat duz G want fr us?
 He wants us totaly & completly & we can only be
 His completly thru Js Xp
 It matt'r litl wat the majority expecs us 2do or 2B,
 th opinions of th majority don't count wen it cums 2
 th things of G
 eithr we R 4 Him, or we R agin Him
 & if we R 4Him, we wil stan agin th crowd if neces
 His Solutin is 2 tak our stan 4 our Sav Js Xp regard
 les wat othrs think or say
 Questin is always=Wil we do wat worl & othrs expec of
 us, or wil we stan apart fr th majority opinins of
 lif?

Scrip: 2 Chron 20:30-37; Serm: "G'S SOLUTIN 4: MAJORTY OPINIONS"

(ILUS PRES REAGAN & CUSTOM MADE SHOES)

K OF JUD OUR SCRIP SUCH A MAN -TIMES WEN MADE DECIS, NEGLEC OTHRS
RESULT=REIGN NOT AS GRT AS CUD HAV BIN

VS 32=JEHOSH GUD K & REIGN LIK FATHR ASA, HE REIGN 25YRS

MADE ALIANC W/N KING ISR PERMIT SON JEHOAM MARRY ATHALIAH
HE DAUGHTR AHAB/JEZEBEL & OPEN DOR 2WORSH BAAL IN JUDAH
STRENG DEFENS OF JUDAH; DEFEAT EDM: HAV PEO INSTRUC BUK OF LAW,
BY TEACH HIMSELF, & HAV LEVITES DO AS WEL=4MOS PART GUD KING
(ILUS FRITZ KREISLER & AWARD AT BANQUET)

THIS SUMWAT LIK JEHOASH CUD HAV BIN GRTES IF FOLO G'S DIREC COMPL
LIK SO MANY B4 HIM, WAVR TWEEN WAT SHUD DO, & WAT EXPEDIENT 2DO

WANTD 2PLEAS MAJORTY BUT G THWART PLAN & STEP IN AS END SCRIP
VS 35=HERE GUD K, JOIN W/ EVIL K & THIS EXAMP WAT P WRITE NT
2 COR 6:14-15=READ

JEHOASH KNU WAT DID WAS WRONG, BUT DID IT ANYHOW

VS 37A=END RESULT HIS DECISIN

VS 37B=G'S PROPH TEL WAT G DO & FIERC STORM DESTROY SHIPS AT
ANCHOR

JEHOASH WANT OPN TRADE ROUTES LIK SOLOMON & PERHAP BCUM WORL FAM
BUT G ALWAY THWART PLANS WEN HE NOT INCLUD IN THEM

THIS 2ND ACT=SELFISH MOTIVATIN KEEP JEHOASH FR/B GRT KING
THIRD, MOR SERIUS ACT, ACTULY INACTIN LAID AT DORSTEP

VS 33=ALL THRU HISTRY PEO ISR G DECLAR MUS PUT DWN HEATHN GODS
NUM 33:52 & DEUT 33:29 =READ

ISRITES REQUIR DESTROY HI PLACES & CAL THIS BCUZ BILT HI GROUND
THIS WAY PEO ABL WORSH ABUV REG LEVEL OF WHER THEY LIV

JEHOASH ONCE DESTROY=CHAP 17:6

he comend 4THIS=CHAP 19:3

hi places=HEATHN IMAGES: IMAGES ARK & THINGS OF G: ANIMAL SACRIFS
HERE & REG 2B DUN IN JERU: SAC CHILDRN ON PAGAN ALTRS

2COREC JEHOASH WUD HAV HAD TAKN SERIUS STEPS & WUD HAV MADE MX
HIM UNPOPLAR W/PEO

(ILUS GIRL WHITE MITTNS & MUFF & TEL OF G)

IN HER YNG MIND UNDRSTUD WAT MATTR W/BOY CUDB COREC BY TEL OF G
THIS LESSN JEHOASH SHUD HAV LERN'D

& THIS LESSN WE SHUD LERN=MANY TIMES UNPOP STAN AGIN CROWD
BUT JUS BCUZ MAJORTY OPIN SEEMS 2B STANDARD 2GO BY/LIV BY,

NO MEAN IT IS RITE

G'S SOLUTIN 4MAJORTY OPINIONS STIL IS SMAL VOIC TEL PROPH ISA

THIS IS THE WAY, WALK YE IN IT

& JS TEL US=ENTR IN AT TH/STRAIT GATE: FOR WIDE ISTH/GATE &
BROD IS TH/WAY THAT LEADTH 2DESTRUCTIN, & MANY THERB WH/GO IN
THERAT. BCUZ STRAIT IS TH/GATE & NARO IS TH/WAY WH/LEADTH UN2
LIF & FEW THERB THAT FIND IT

JS SAY 2BLONG 2GOD DEMAND IS COMPLET SURENDR

THIS CONTRARY 2WAT MAN ALWAYS WANTS 2DO

(ILUS OF CARTOON CHURCH & CUTRATE OFFERINGS)

THAT MAYB WAT MAN WANTS

BUT WAT DUZ G WANT??

HE WANTS US TOTALLY & COMPLETELY

THIS IS ONLY POSSIBL IF WE R COMPLETELY HIS THRU JS XP

"God's Solution For: Majority Opinions"

Scripture: 2 Chronicles 20:30-37

(Illustration of President Reagan and custom made shoes)

President Reagan tells of a time when he was a young boy and a kindly aunt took him to a shoemaker to have a custom pair of shoes made as her present to him. "Do you want a round toe or a square toe," the shoemaker asked. Young Ronald couldn't make up his mind so the shoemaker said, "Come back in a day or two and let me know what you have decided." A few days later the shoemaker saw young Ronald on the street and asked what he had decided about his shoes. "I haven't made up my mind," Reagan answered. "Very well, your shoes will be ready tomorrow." When Reagan picked up his shoes, one had a round toe and the other a square toe. Reagan said, "Looking at those shoes everyday taught me a lesson. If you don't make your own decisions, someone else is going to make them for you."

The King of Judah in our Scripture for this morning was such a man. There were many times when he made the necessary decisions, but there were other times when he neglected to make them. As a result, his reign was not as great as it could have been.

We read of him in the 32nd verse, "And he walked in the way of Asa his father and departed not from it, doing that which was right in the sight of the Lord."

Jehoshaphat was a good king. He reigned in Judah much like his father Asa had before him. Our Scripture tells us he reigned for 25 years.

He made an alliance with the Northern Kingdom Israel by permitting his son Jehoram to marry Athaliah the daughter of Ahab and Jezebel. This alliance opened the door to the worship of Baal in Judah.

He strengthened the defenses of Judah by defeating Edom. He sought to advance the people spiritually by instructing the people himself in the book of the law and sending out the Levites to teach as well. So for the most part he was a good king.

(Illustration of Fritz Kreisler violinist and award at banquet)

Fritz Kreisler the world famous violinist was once invited to a large banquet at which he was the guest of honor. The master of ceremonies and many of the invited guests extolled him for being world renowned. He was given an award which listed him as being among the world's greatest violinists. ~~xxxxxx~~ But Fritz Kreisler had one fault throughout all of his career which only his wife knew about. He hated to practice. She had to constantly keep after him to practice each day. I think they call it "nagging." When he returned to his seat, after receiving the award, he leaned over and whispered to his wife, "Now what do you think of me being acclaimed as one of the world's greatest violinists?" She answered, "that award would have stated, 'The world's greatest violinist, if you had only practiced.'"

This is about the case with Jehoshaphat. He was a good king, but he could have been one of the greatest if he had ~~completely~~ followed God's direction ~~for x x x x x p e r f e c t l y~~ completely. Like so many before him, Jehoshaphat wavered between what he should do and what was more expedient for him to do. His decisions must have been based on what he wanted to do in accordance with what the majority of the people would accept.

We see that God stepped into his life and thwarted his plans at the end of

this Scripture. In the 35th verse we read, "And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly: and he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber."

Here is the good king, Jehoshaphat, joining in a venture with the evil king of Israel Ahaziah. Paul makes a point of this in his letter to the church in Corinth when he ~~tells~~ in the 6th chapter of that 2nd letter, in the 14th verse, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? 2 Cor. 6:14-15"

Jehoshaphat knew that this was wrong, but he did it anyhow. The end result of that decision is spelled out in the 37th verse, "Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, 'Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works.' And the ships were broken, that they were not able to go to Tarshish."

God's prophet told him what God would do and very unexpectedly a fierce storm arose and the ships were broken to pieces at their anchorage in the harbor. In this instance, Jehoshaphat was striving to open the trade routes much as King Solomon did and to perhaps become world famous also. But God always thwarts the best laid plans of men when God is not included in them. This selfish motivation to further himself was the second act which kept Jehoshaphat from being the great king he could have been.

But there was one more serious act which must be also laid at his doorstep. Perhaps we should say there was yet a further piece of inaction which kept Jehoshaphat from greatness. In the 33rd verse we read, "Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers."

All through the history of the people of Israel, God declared that they were to put down and destroy the heathen gods among them. We read in Numbers 33:52, ~~"Then shall ye drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places."~~ "Then shall ye drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places."

And they were told in Deuteronomy 33:29, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

The Israelites were required by God to destroy these high places. They were called "High Places" because they were shrines and altars usually built on higher ground so the people wanting to worship there were above the regular level of where they lived. But with all of the warnings God gave them, the people continued to overrun their enemies, but did not completely destroy those "high places." Jehoshaphat had succeeded in destroying and removing those pagan shrines and we read of this in the 17th chapter, verse 6, "And his heart was lifted up in the ways of the Lord: moreover he took away the high places and the groves out of Judah."

In the 19th chapter Jehoshaphat is told by Jehu, "Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thy heart to seek God."

But the people must have gradually slipped back into using these "high places" for worship again. They set up images of not only the heathen idols, but images of the ark and the things of God. They performed animal sacrifices here, contrary to the regulation that in the Temple in Jerusalem is where the sacrifices were to take place. Some of them even practiced the sacrifice of their children on those pagan altars.

But in order to rid the land of this evil Jehoshaphat would have had to take serious steps with the people which in turn would have made him unpopular.

(Illustration of girl in school, white mittens and muff)

Alice Lee Humphres tells of an incident which happened in a school in which she was a first grade teacher. A little girl came to school wearing a white angora beret with mittens and a muff to match. As she was coming through the front door one of the boys grabbed the muff and threw it in the mud. After she had disciplined the boy, the teacher tried to comfort the little girl. Brushing the mud off the muff she looked up at the teacher and said, "Sometime I must take a day off and tell him about God."

This little girl in her young mind understood that whatever was the matter with this boy that made him act like this could be corrected by telling him about God. This is the lesson Jehoshaphat should have learned. And this is the lesson that we must learn. There are many times when it isn't popular to stand alone and to alienate ourselves from the rest of the crowd. But just because the "Majority Opinion" seems to direct us toward a certain action or standard of living, doesn't mean that it is right. Too many people refuse to make waves because that is not popular. It's so much easier to go with the flow and not stand out like the proverbial sore thumb. But we must always ask, "What does God have to say about this?" God's solution for Majority Opinions is His still small voice telling us like the prophet Isaiah, "This is the way, walk ye in it." Jesus tells us, "Enter in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go into thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Jesus was saying that to belong to God the demand was complete surrender.

But that runs contrary to what man has always wanted to do.

(Illustration of cartoon church and cutrate offerings)

Seen on a sign in front of a cartoon church: The lite Church ... 24% fewer commitments, home of the 7.5% tithe, 15 minute sermons, 45 minute worship services. We have only 8 commandments-your choice. We use just 3 spiritual laws, and have an 800 year millenium. Everything you've wanted in a church and less."

That may be what we want, but what does God want? He wants us totally and completely and we can only be ~~xxxx~~ His completely through Christ.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor November 23, 1986
Rev. Leslie Krieder, Guest Minister
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolyte: Kelly Mangel

ORDER OF WORSHIP 11:00 A.M.

Prelude "We Gather Together"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

*Hymn No. 392 "Come, Ye Thankful People, Come"

*Call to Worship

Pastor - God be merciful unto us, and bless us, and cause His face to shine upon us.

People - That Thy way may be known upon earth, Thy saving health among all nations.

Pastor - Let the people praise Thee, O God; let all the people praise Thee.

People - Oh, let the nations be glad and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon earth.

Pastor - Then shall the earth yield her increase; and God, Himself shall bless us.

People - God shall bless us; and all the ends of the earth shall fear Him.

*Invocation: (In Unison) O God, our Heavenly Father, from whom comes every good and perfect gift, we offer our thanks to You for Your many gifts and great mercies. As our forefathers gave thanks for the blessings they had received, so we would take time to express our gratitude to You today. We offer our words of praise as we live in a nation of plenty and abundance; may we be mindful of those who live in the midst of hunger and poverty. Challenge us, O Father, that we might be willing to share our material gifts and our spiritual treasures with them, as we pray through Jesus Christ our Lord.....Amen.

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Offering (All offerings, envelopes, loose change, food stuffs, are to be brought forward at this time and placed in the collection plates and containers provided for this. The Ushers will assist you at the chancel rail

Offertory "Autumn Leaves"

*Doxology - page 382

*Thankoffering Prayer of Dedication

Pastor - Most Gracious God, by whose appointment the seasons come and go, we thank You for the fruits of the earth according to their seasons, and that seedtime and harvest have not failed.

People - We praise You the giver of all good gifts.

Pastor - We thank You that You have prospered the husbandman in his toil and have crowned this as all years with Your goodness.

People - At the remembrance of Your bounty we offer to You the sacrifices of our thanksgiving.

Pastor - Father, we thank You that we can be about Your business in our busy lives. Accept these our humble offerings of food, and money, and of the material bounty which You have so graciously given to us. We dedicate all of this asking that it may go forth to feed, and help others whose needs are much greater than ours. For all that has come to us from Your bountiful store, we lift our hearts and voices to You in praise:

All Singing: We praise Thee, O God, our Redeemer, Creator
In grateful devotion our tribute we bring.
We lay it before Thee, we kneel and adore thee
We bless Thy Holy name, glad praises we sing.
Amen.

Anthem: "Thanksgiving"

Scripture: Isaiah 61: 1-4

Romans 8: 26-37

Mark 11: 20-25

Sermon: "Our God Is Able"

*Hymn of Invitation No. 2 "How Great Thou Art"

*Closing Chimes

*Benediction

*Postlude "Silence of Night"

***** *Congregation Standing *****

Following the sermon we sing an invitational hymn, followed by a period which gives each worshipper an opportunity for reflection. As you reflect on life's situation, you have the opportunity to speak to God about them as you come forward to the chancel rail. This is an opportunity for you to ask God to help you. You may ask the Pastor to pray with you or for you. Please avail yourself of this opportunity.

Prelude

Greetings/Joy/Announcements/Prayer Requests

*Ascription

Call to Worship:

GIVE UNTO THE LORD GLORY AND STRENGTH.

GIVE UNTO THE LORD THE GLORY DUE UNTO HIS NAME:

WORSHIP THE LORD IN THE BEAUTY OF HOLINESS.

*Hymn

Offering/Prayer

*Exology

Pastoral Prayer

Scripture: Psalm 136

Sermon: "Thanks To Him" - St. Paul's Butler 11/18/90

*Hymn

meditation

Postlude

R. M.

JEAN

DRUGS/SON OF MAN TRAVEL

THE MAN IS TRAVEL

(Ilus kindrgarten prayr)

WE THANK U 4 TH/FLWRS SO SWEET: WE THANK U 4 TH/FUD WE EAT:
WE THANK U 4 TH/BIRDS THAT SING: WE THANK U 4 EVRTHING

15 US Sup Cort mak ileg

(Exampl state ilinois Bib in skul ilegal-Bibl 4evry convict)

(Ilus Geo Wash final remarks 2nation) 1796
OF ALL TH/HABITS THAT LEAD 2POLITICL PROSPERITY,RELIGIN & MORALT
R INDISPENSBL SUPORTS. IN VAIN WUD MEN CLAIM TH/TRIBUTES OF PAT-
RIOTISM WHO WUD WORK 2DESTROY THEZ GRT PILARS OF HUMN MAPINES

MERCY/MESED - luvinkindness G'S CONTINUL LUV 4 HIS PEO

1st part- vss 1-3=Who G is

2nd part- vss 4-9=Wat G has dun

3rd part- vss 10-15=Salvatin

4th part- vss 16-24=thanks for homeland

1 Chron 16:4

vs 41

Dav

Sol

Jehoshaphat - formula/pattern 4 worship

other meaning of FOR HIS MERCY ENDURETH FOREVER,

FOR HIS TENDER MERCY IS TO THE COMING AGE

Vss 23-24

Dav,Sol,Jehosh lkd 4ward 2prom Mesiah=Js Xp

(ILUS ~~2~~ Robert Wo dworth)

how many times hav we faild 2thank th/L 4His marvlus provid & pro-

tectin merly Bcuz we R not liv in a crisis. We pray 4material

nc & physicl securty,but we may 4get all th/tims G creventd

sumth tragic fr/hapn 2us. Did U driv hom safly fr/work las nite

-evry nite 4how many yrs? Hav U thankd G 4no accidents,no tragedys

no brkdwns,no shattdr windshiel fr/roks dropd fr/an hiway ovrrpas

why not? All thez things happnd 2sumone els this yr

Loss of helth,loss of welth,loss of tim fr/acidental injuries,

loss of reputatin fr/viscious acusations,loss of money fr/cheatrs

& charlatans--happns 2othrs evry day

dear Lord, I thank U 4all th/tims nuthing happnd,4all th/losses

I did not sustain,4all th/diseases & accidents that hav not ovrcum

my famly. O God, how grateful I am 4erthquaks that did not ocur

here,4brids that didnt colaps,& 4my humbl hom stil intact

Wen I read bout all th/victims of crim & realiz I'M a fugitiv

fr/statistics I am grateful hvnly Fathr. LOrd Js,our dear famly

& body of Blievr in our ch dont need 2B on th/evning news as

suffrers fr/disastrs,naturl & natinal. We jus prais U Lord,4nuth

has happnd 2hurt or harm,maim or morn,regret or scorn. Thanks Lo

Lord,4nuthing--Bcuz I Bliev U had sumthin 2do w/it.

THANKS TO HIM! WE HAVE RICHES BEYOND
COMPARE. FOR HIS MERCY ENDURETH FOREVER

"Thanks To Him"

Scripture: Psalm 136

We sang & askd quest=How Can I say thajks? by Andrae Crouch
K day was shen boy & nite afr nite he was undr stars
he mus hav watchd them blink awak ea nite & it inspir him 2
pndr maj & powr of G
i/ as shortly afr he slay Goliath & Bcum officil playr of music
2caim Ur nefvs by in K Saul's cort,he compos Ps wh/as: prob ques
Ps 8:xxx 1-4

Wat is man that G mindful of Him??

How can I say thanks?

man has sot ansr 2this 4century & th/ansr has always bin 2
pray & 2pray publicly

a prayr many kindrgartn childrn lernd was:

We thank U 4 th/flowrs so sweet; We thank U 4 th/fud we eat;
We thank U 4 th/birds that sing; We thank U God 4 evrthing
in 1963 that prayr & all othrs was declard illegl by US Sup Cort
ironicly it illegl 2read Bibl in public skul in Illinois,but at
las chek ther is law requirs th/stat 2provid Bibls 4evry convic
in that state

interesting isnt it?

teach kids th/Bibl is wrong 2hav in skul,dont lern moral lessn
fr/it,turn out wrong & Bcum a convic & th/stat wil han U a Bit
(Ilus G o Washington's final remarks 2 th/natin)

th/peo of Is knu a clos relatshp w/G was esentil 2ther phys &
sp welbeing

w/ther templ obsvrs they had cert songs/hymns/Psalms wh/wer
sung by th/priests & th/peo

th/136th Ps writ by unkno authr was one them

jus as we red th/Ps responsivly,they sang it responsivly

th/Ps or song pts th/individ 2thanksgiv 2 G 4all He dun & con-
(nues 2do

ther is recur thot or theme wh/runs thruout this Ps

it folo ea statmen made bout G

th/priest or ldr wud sing or read=C giv thanks un2 th/Lord 4

He is gud,

then peo wud chant or sing=4 His mercy endurth 4ever

th/word=MERCY is word wh/introwvn thruout all OT

in Heb it is=HESED & in othr places Scrip it ranslat=Luvkindnes

but mean is th/sam & HESED means G's continul luv 4 His peo

thoz who Blong 2 Him

G's mercy is th/fulfil of wat He prom 2do 4 His peo wen He entr

in2 cov w/them

evn wen they sinnd & turnd fr/Him He wud continu 2luv them,4giv

them wen they repentd & bring them bak in2 that luvng relatshp

He had w/them

So it was a very real thingwh/peo of Is wer sing/say wen repeat.

His mercy endurth 4ever

this Ps is thankgiving pure & simpl

1st part=vss 1-3 claim Him as G abuv gods;it set Him 4th as only
God worthy of worsh & folo His camand men=2hav no othr gods B4Me
hav est this,worshpr go on 2aclaim Him as G as evidenc by creat
vss 4-9 pt out dif parts creatin- READ THEZ
th/Ps usd as worsh individ or colectivly remin us of WHO G is,
th/ of wat He has dun

3. vss 10-15=tel of salv His peo in delivr them fr/Egyptins

4th=vss 16-24=givs thanks 4homland G provid 4His peo

vs 25=cudB numbrd fifth part wh/tel G's luv 4all peo regardles

if they his childrn or not

ther undrly theme this Ps has wh/comon ord peo may or maynot bin

awar of

but it K Dav prescrib this formula as elemen of worsh

Dav return Ark of Cov 2Jeru;in 1 Chron 16:1 we C Davs patrn of
worsh he giv them

vs 4=certin ones 2minstr B4 th/Ark-then folo names Levites folo

by 2thanksgiv

vs 4l we read=READ

here is formula 4worsh & in partic thanksgiv

Sol who folo Dav on thron also prescrib this wording 2B folo,

& then Jehoshaphat prescrib as wel

Simply translat=4 His mercy endurth 4ever means=4His tendr merc;

2 th/coming age

now if this formula 4worsh was B prophetci & prob was,it pt peo

2age yet 2cum

no matt'r how thril or miraculus G's mercy bin in past,ther was

go 2B tim wen they wud C th/ult mercy fr/G

this of cors wudB redemptin of worl thru promis Mesiah

thru th/King G prom Dav wud sit on thron Dav 4evr

we shudB remind need of thanksgiv evry day our livs Bcuz of that

mercy of G;Bcuz of th/Hesed or luvkindnes wh/G provid 4us

i s 23 this Ps=READ - 23-24

tel us in fulnes of tim G sent His Son in2 wor 2redeem worl

Js Xp was ult mercy G showrd upon th/worl

G remem our low estat,or our inability 2 sav selvs,redeem us from

enmys,rescu us fr/enmys of sin & etrnal sen fr/G in deth

th/age Dav,Sol,Jehosh & Jew peo lk 4ward 2as sang=4Yis mercy en-

durth 4ever,is ours thru Js Xp

thatin itself shudB our reasn 4thanksgiv this yr & evrday livs

as scrambl think things 2B thankful 4 hav we ever considr wat

mitB or cud bin?

(Ilus Robt W odworth & thots bout this)

isnt that th/prayr & thot all us can think & pray this thanksgiv?;

Oh sur,we hav our probs & cares this yr & wil hav them nex yr 2

but isnt it wondrful 2kno we res in hands of ONE who luvv us &

watchs ovr us?? th/worl mayB unsetld & we may hav luvv ones in-

voldv othr places on this planet,but G is ther also & we need 2

thank Him 4protectin thus far,& contin protesctin in futur;let

us thank Him 4wat givn,4wat hav,& 4nuth major our livs

thanks 2Him we hav richesByon cp=thanks 2Him,4His mercy end 4evr

Psalm 136

- 1 vs. O give thanks unto the Lord; for he is good: for his mercy endureth for ever.
- 2 vs. O give thanks unto the God of gods: for his mercy endureth forever.
- 3 vs. O give thanks to the Lord of lords: for his mercy endureth for ever.
- 4 vs. To him who alone doeth great wonders: for his mercy endureth for ever.
- 5 vs. To him that by wisdom made the heavens: for his mercy endureth for ever.
- 6 vs. To Him that stretched out the earth above the waters: for his mercy endureth forever.
- 7 vs. To him that made great lights: for his mercy endureth for ever.
- 8 vs. The sun to rule the day: for his mercy endureth for ever.
- 9 vs. The moon and stars to rule by night: for his mercy endureth forever.
- 10vs. To him that smote Egypt in their firstborn: for his mercy endureth for ever.
- 11vs. And brought out Israel from among them: for his mercy endureth for ever.
- 12vs. With a strong hand, and with a stretched out arm: for his mercy endureth for ever.
- 13vs. To him which divided the Red sea into parts: for his mercy endureth for ever.
- 14vs. And made Israel to pass through the midst of it: for his mercy endureth for ever.
- 15vs. But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever.
- 16vs. To him which led his people through the wilderness: for his mercy endureth for ever.
- 17vs. To him which smote great kings: for his mercy endureth for ever.
- 18vs. And slew famous kings: for his mercy endureth for ever.
- 19vs. Sihon king of the Amorites: for his mercy endureth for ever.
- 20vs. And Og the king of Bashan: for his mercy endureth for ever.
- 21vs. And gave their land for an heritage: for his mercy endureth for ever.
- 22vs. Even an heritage unto Israel his servant: for his mercy endureth for ever.
- 23vs. Who remembered us in our low estate: for his mercy endureth for ever.
- 24vs. And hath redeemed us from our enemies: for his mercy endureth for ever.
- 25vs. Who giveth food to all flesh: for his mercy endureth for ever.
- 26vs. O give thanks unto the God of heaven: for his mercy endureth for ever.

"Thanks To Him"

Scripture: Psalm 136

We sang, and asked the question, "How can I say thanks?" as written by Andrae Crouch. King David as a youth was a shepherd boy. Night after night he was out under the stars. He watched the stars wink awake each night and it must have inspired him to ponder the majesty and power of God. Shortly after he had slain Goliath and was appointed to play his harp for King Saul in his court, David composed a Psalm in which he made a statement and then asked a probing question. He wrote: "When I consider the heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him?"

That is from the 8th Psalm, the 3rd and 4th verse. "What is man?" that God is mindful of him.

"How can I say thanks?" Man has sought to answer this question for centuries. ~~Man has sought to answer this question for centuries.~~

~~Man has sought to answer this question for centuries.~~ The answer has always been to pray to God and give thanks. For years children have been taught to pray and to pray publicly. A prayer many Kindergarten children

learned and prayed was:

- We thank you for the flowers so sweet;
- We thank You for the food we eat;
- We thank You for the birds that sing;
- We thank You God for everything.

In 1963 that prayer and all others in public schools was declared illegal by the United States Supreme Court. Ironically, it is illegal to read the Bible in public schools in Illinois, but at the last check there is a law that requires the state to provide a Bible for every convict in that state. Interesting isn't it? Teach the kids the Bible is wrong to have in school, don't learn the moral lessons from it, turn out wrong and become a convict, and the state will hand you a Bible!

(Illustration George Washington's final remarks to the nation.)

George Washington, in his final remarks to the nation in 1796 said:

"Of all the habits that lead to political prosperity, religion and morality are indispensable supports. In vain would men claim the tributes of patriotism who would work to destroy these great pillars of human happiness."

The people of Israel knew that a close relationship with God was essential to their physical and spiritual well-being. With their temple observances they had certain songs or Psalms which were sung by the priests and the people. The 136th Psalm, written by an unknown writer, was one of them. Just as we read this Psalm responsively, they sang it responsively. The song, or Psalm points the individual to Thanksgiving to God for all He has done and continues to do. There is a recurring thought or theme which runs throughout this Psalm. It follows each statement made about God. The priest or leader would sing, or read for instance, "O give thanks unto the Lord; for He is good."

Then the people would chant or sing, "For His mercy endureth forever."

The word "mercy" is a word which is woven throughout all of the Old Testament. In Hebrew it is "Hesed." In other places in Scripture it is translated, "Lovingkindness." But the meaning is the same. "Hesed" means God's continual love for His people, those who belong to Him. God's mercy is the fulfillment of what He promised He would do for His people when He entered into a Covenant with Him. Even when they sinned and turned from Him, He would con-

tinue to love them, forgive them when they repented, and bring them back into that very loving relationship He had with them. So it was a very real thing which the people of Israel were saying or singing when they repeated, "For His mercy endureth forever."

This Psalm is Thanksgiving, pure and simple. It is divided into four parts. The first part, verses one through three claim Him as God above any gods. It sets Him forth as the only God worthy of worship and follows His commandment "to have no other gods before Him."

Having established this, the worshiper then goes on to acclaim Him as God as evidenced by His creation. In verses four through nine the different parts of His creation are pointed out. "Great wonders," and those wonders then follow; the "heavens," the "earth," the "great lights," of "sun and moon." The Psalm used as worship individually, or collectively reminds us of "WHO" God is, and then of "WHAT" He has done.

The third portion of this Psalm tells of His salvation of His people in delivering them from the Egyptians. This is spelled out in verses ten through fifteen.

The fourth portion gives thanks for the homeland God has provided for His people and this is found in verses sixteen through twenty-four.

fifth part

Then follows the twenty-fifth verse which could be looked upon as a verse which tells of God's love for all people regardless if they are His children or not.

There is an underlying theme which this Psalm has which the common ordinary temple worshiper may or may not have been aware of. But it was King David who prescribed this formula as an element of worship. David returned the Ark of the Covenant to Jerusalem. In 1 Chronicles chapter 16, we see David's pattern of worship which he gave to them. We read in the 4th verse that he appointed certain ones to minister before the ark, (READ verse 4). Then follows the names of the Levites, followed by ~~this~~ Psalm of thanksgiving. In the 41st verse we read, (READ this verse). Here is the formula for worship and in particular, "Thanksgiving." Solomon who followed David on the throne also prescribed this wording to be followed, and then Jehoshaphat prescribed it as well. This is recorded in 2 Chronicles. Simply translated "For His mercy endureth forever," means, "For His tender mercy is to the coming age." Now if this formula ~~is~~ for worship was being prophetic, and it probably was, it was pointing the people to an age yet to come. No matter how thrilling or miraculous God's mercy had been in the past, there was going to be a time when they would see the ultimate "Mercy" from God. This, of course would be the redemption of the world through the promised Messiah. Through the King God promised who would sit on the throne of David forever.

We should be reminded of the need of Thanksgiving every day of our lives because of that "Mercy" of God; because of that "Lovingkindness" or "Hesed" which God has provided for us.

In the 23rd verse of this Psalm we read, "Who remembered us in our low estate and hath redeemed us from our enemies." verses 23-24.

Paul tells us in the fulness of time God sent His Son into the world to redeem sinners. Jesus Christ was the ultimate mercy God showered upon the world. God remembering our "low estate," or our inability in other words to save ourselves, "redeemed us from our enemies," rescued us from the enemies of sin and eternal separation from God in death. The age that David, and

Solomon, and Jehoshaphat, and the Jewish people looked forward to as they sang, "For His mercy endureth forever," is ours through Jesus Christ. That in itself should be our reason for Thanksgiving this year ~~xxxxxx~~ and everyday of our lives.

As we scramble to think of things to be thankful for have we ever considered what might be, or could have been? Robert Woodworth a pastor in a church in Maryland wrote of this in a very provocative way. Listen to what he says, and then the prayer he offers:

(Illustration of thanking God because of His protection of us)

How many times have we failed to thank the Lord for His marvelous providence and protection merely because we are not living in a crisis! We pray for material needs and physical security, but we may forget all the times God prevented ~~xx~~ something tragic from happening to us.

"Did you drive home safely from work last night -- every night for how many years? Have you thanked God for no accidents, no tragedies, no breakdowns, no shattered windshield from rocks dropped from an highway overpass? Why not? All these things happened to someone else last week.

Loss of health, loss of wealth, loss of time from accidental injuries, loss of reputation from viscious accusations, loss of money from cheaters and charlatans -- happens to others every day.

Dear Lord, I thank You for all the times nothing happened, for all the losses I did not sustain, for all the diseases and accidents that have not overcome my family. O God, how grateful I am for earthquakes that did not occur here, for bridges that didn't collapse, and for my humble home still intact.

When I read about all the victims of crime and realize I'm a fugitive from statistics, I am grateful, heavenly Father.

Lord Jesus, our dear family and body of believers in our church don't need to be on the evening news as sufferers from disasters, natural or national. We just praise You, Lord; for nothing has happened to hurt or harm, maim or mourn, regret or scorn.

Thanks, Lord, for nothing -- because I believe You had something to do with it.

Isn't that the prayer and thought all of us can think and pray this Thanksgiving. Oh sure, we have had our problems and cares this year, and we will have them next year. But isn't it wonderful to know that we reat in the hands of One who loves us and watches over us? The world may be unsettled, and we may have loved ones involved in other places of this planet, but God is there also, and we need to thank Him for His protection thus far, and His continued protection in the future. Let us thank Him for what He has given, for what we have, and for nothing which could have been major in our lives. "Thanks To Him," we have niches beyond compare. "Thanks To Him," For His Mercy endureth forever.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor November 30, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Kelly Mangel

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
Lighting of the Advent Wreath, Nativity Scene and
Chrismon Tree.
*Hymn No. 168 "Come, Thou Long-Expected Jesus"
*Ascription
*Exhortation
*Confession (In Unison) Our Father, we are made aware of
what you are at this time of the year by the birth of
your Son. This awareness makes us look anew at our
lives and we find that we are lacking in many ways.
We say we love everyone and then we crowd and push so
we can be first. We sing of love and yet we cannot
forgive something someone has said or done. We speak
of joy and the only joy we have is to see our neighbor
get what is coming to him. Forgive us for our failings
and may we always have the glow of this season living
in our hearts. In the name of Him who was born to save
us. Amen.
*Kyrle
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 202 "As with Gladness Men of Old"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy spirit
Pastor - Let us Pray!
Prayer
Offering
Offertory Meditation on "Silent Night"
Anthem: "All Good Gifts"
Scripture: John 20: 24-31

Sermon: "Just for You: Unending Life"
*Hymn of Invitation No. 170 "Thou Didst Leave Thy Throne"
*Closing Chimes
*Benediction
*Postlude "Lift Up Your Heads"
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Lois Pennington in memory of loved ones.
Mrs. Lucille Tack will greet the congregation at the door
this morning.
Ushers for today are Alvin Tait, Gottlob Kradel and
Jim McClymonds.
Nursery will be provided today by Mrs. Sue Gamble.
Rick Vinroe and Kevin Snyder will be visiting the hospital
this week.
Attendance last Sunday was 129 with 24 visitors. ^{5.00}
MONDAY - Women's Mary Prugh Christmas Dinner at 5:30 P.M.
in Rehoboth Hall.

WEDNESDAY - Council meeting at 7:00 P.M.
THURSDAY - Choir practice at 7:00 Cantata practice at 8:00
December council meeting will include the election of new
council officers for 1987. Those newly elected Elders and
Deacons are urged to attend this meeting.
December 14th we will be taking new members into the church.
If you or someone you know would like to join the church,
please let the office know.
Flower chart for 1987 is now hanging in the Narthex. Please
take a minute and sign up for the flowers on your special
Sunday(s).
POINSETTIA ordering time is here. If you would like to buy
a poinsettia to grace our altar for the holidays, please
drop a note in the offering plate or see Ginny. The price
is \$6.10 each and must be ordered before December 8th.
Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations
you have the chance to respond to God's leading for your
life to come forward to the chancel rail. The invitation
is the opportunity to accept Christ as Savior, to pray,
to meditate, or to seek counseling. The pastor will
assist you if you desire. Please avail yourself of this
opportunity.

Community Bible Church - Sagamore, Pa. - 11/29/92

Prelude

Greetings/Joys/Announcements/Prayer Requests

Ascription

Call to Worship:

STRENGTHEN YE THE WEAK ~~KNXX~~ HANDS, AND CONFIRM
THE FEEBLE KNEES.

SAY TO THEM THAT ARE OF A FEARDUL HEART, 'BE STRONG,
FEAR NOT: YOUR GOD WILL COME WITH VENGEANCE, EVEN
GOD WITH A RECOMPENSE: HE WILL COME AND SAVE YOU.

ISAIAH 35:3-5.

*Hymn

Offering/Prayer

*Doxology

Lighting of Advent Wreath

Pastoral Prayer

Hymn

Scripture: John 20:24-31

sermon: "Just For You: Unending Life" St. Paul's Butler
11/30/86

*Hymn

*Benediction

*Postlude

RONNIE

LAIRD

JEAN

CATHY

This 3rd way this Gift reveald

G cam in persn Js Xp - Expl how this only way G cud mak impresin
Js bin crucfyd & Thomas no Bliev wen aros
Js apear agin 2them & Thomas say+MY LORD & MY GOD

WAT WAS JS REPLY 2 THOMAS?

THOMAS BCUZ THOU HAST SEEN ME THOU HAST BLIEVD,BLESSD R THEY WHO
HAV NOT SEEN & YET BLIEV.

This ansr how receiv gift G has Givn,Just For You - it FAITH
P tel us Eph 2:8 - 4BY GRACE R YE SAVD THRU FAITH:& THAT NOT OF
URSELVS,IT IS THE GIFT OF GOD.

& we read Jn end this chap read Scrip from=VS 31 - READ

This how receiv gift G has Just For You - but how has man receiv

(Ilus man scrimp buy gift & wife nag bout it)

HOW OFT MAN DUN THIS 2 GOD??

MAN 2PROUD,2AROGANT,2INSENSITIV ACPT WAT G GIVS SO FREELY

'OH GOD,HOW CUD U?' UR GIFT IS TOO SIMPL

PEO REJEC G'S GIFT UNENDING LIF,EVR DAY

HAV U RECEIVD IT?? OR HAV U REFUSD IT??

LK INWARD & DETERMIN WETHER U HAV HIS GIFT & KNO IT

ANSR HIS CAL ANEW& TAK HOLD THAT GIFT THIS SEASN, READ VS 3

(Ilus Della/Jim Yng-OHenry Gift Magi)

Eph 2::3FOR BY GRACE ARE YE SAVED THRU
FAITH:& THAT NOT OF YOURSELVES:
IT IS THE GIFT OF GOD.

(as man scrimp/sav buy wife coat)

AND THIS IS LIFE ETERNAL.
THAT YOU MIGHT KNOW THE ONLY TRUE GOD.
AND JESUS CHRIST WHOM HE HAS SENT.

Scrip: Jn 20:24-31

Text: Jn 17:3; 20:31.

(Ilus Della/Jim Yng - O'Henry - Th/Gift og Th/Magi)

think gifts/gift giv terms frends/rel luvd ones

Evr considr G gav grt gifts wh/givn grt cost???

Wil lk thez gifts this Adv & wil C thez - JUST FOR YOU

1. theoz gifts record Jn 17:3 & 20:31 - READ

Jn 17, cal Hi Pr Pr & Js spk Etrnl Lif, or UNENDING LIF IF U WIL

this a gif fr G & Reveal by G 3ways

FIRST: WAT G DID 4ALL /YANK FR/VERY BGIN

bak 2GEN & aftr chap 1, READ GEN 2:15-17

folo this G creatd womn fr/man & U kno story Eve, Serp & fal

sumone sed=FIRST-ADAMS RIB, SATAN'S FIB, & THEN WOMEN'S LIB

may bin womns lib, but also Adams lib & fall fr/Grace

but no dy & read 3:19, & 22-23

ADAM cud ovrcum wat he did, & gain etrnl lif, but not necesary

G CREAT MAN LIV ETRNL W/HIM FR/BGIN & ADAM SEP SEL FR/G

(ILUS ADAM?SON PAS GARDN & WE USD 2LIV THER, UNTIL UR MOTHR ATE US

OUT OF HOUS & HOME)

MAN BROT BOUT SEP FR/G & THIS SECOND WAY THIS GIFT REVEALD

ot tel us hisrty man cum bak 2 G & then fal away agin & agin

man cudnt reconcil self 2 G

"Just For You: Unending Life" 11/30/84
 Scrip: Jn 20:24-31; Text: Jn 17:3; 20:31
 (Ilus Jim/Della Yng, OHenry-Gif of th Magi)
 We alway think gift/giv terms friends,reltivs,luv 1's
 But hav U evr considr G gav gifs wh wer giv grt cost:
 In nex 4wks R go 2 lk 4 thez gifs as record Jn 17
 G record this morn fnd vs 3-Jn 17=Hi pr prayr Js
 vs READ IT
 Js talk etrn lif,or Unedn lif if U wil
 this gif=Unedn Lif reveal by G 3ways
 1st=wat G did 4 all makind fr Bgin
 2nd=wat man did
 3rd wat G did agin
 G's gif taks us bak 2 very begin time wen creat all
 evr creat
 read 1st chap Gen how this dun
 then 2nd chap 15-17=READ
 folo this G creat woman fr/man & not 2long aftr,
 Satn tempt Eve & she partuk frut of tree of knowl
 gud/evil & gav sum 2 Adam
 Suml sed=1st Adams rib,then Satan fib,then womens lib
 it was 1st womens lib Eve do wat want disregard cons
 But also 1st mans lib & both man/woman gilty
 But strang enuf,they no dy lik G sed
 chap 3,G put curses upon both man/woman
 vs 19=here spel out deth 2cum in futur
 vss 22-23=lern Ad cud hav ovrcum wat dun & gain eternl
 lif by partak othr tree
 But actuly nevr necess Bcuz G creat man 2liv etern
 fr very Bgin
 But Bcuz Ad sin,man then sep fr G & plac outsid
 gardn of Edn,G's perf envirnment
 (I s Ad/son walk outsid gardn=was home,wife ate out)
 Wat G tol Ad/Ev that if sin wud suffr sp deth & that
 is sep fr G
 Bcuz man sin,perf envirnmen no longer perf & thru grad
 deterioratin of envirnmen,& of mans phys body,deth
 Bcam part mans lif as witnes chap 5,Gen spk men dying
 man now brot bout sep fr G wh cud no esdap fr & return
 bak 2 G
 OT tel histry G seek man 2bring bak 2self
 time aftr time man turn fr G,return,turn away,return
 turn away,etc, etc.
 So it was G visit erth unique way
 He came in persn Js Xp & liv among us
 Had cum any othr way,man cud no relat completly
 But as anothr humn Js had optunty 2sho man how lif cud
 B liv,& how 2hav reconcilatin w/G 2bring bout Etenl
 Lif, or Unending Life

4 man & how 2claim that gift
 Js bin crucify & on that Sun morn had risn fr tomb
 That eve had apear 2them in Uppr Rm,but Tom no ther
 Tom sed=wud no Bliev unles touch Js himself
 8 day latr Js apear & Tom ther & Js tol him 2 touch
 P 2C 4 self
 vs 28=Tom no only convinc it Js,but G in flesh
 2this Js sed=vs 29
 W. undrst fr this th way 2receiv gif wh G giv thru
 Js Xp is by faith alone
 P tel us=Eph 2:8
 & Jn tel us clos of chap=vss 30-31
 Jn say it by faith in Js Xp we receiv G's gif of
 Unending Life
 But how has this gift fr G bin receiv ~~xx~~ by man?
 (Ilus man scrimp/sav 2yr 2buy fur-coat 4 wif,& recep)
 How oft has man dun this 2 G?
 We R 2proud,2arogant,2insensitiv 2acpt that ~~xxxx~~
 wh G so freely giv
 O God,how cud U? Ur gift is 2simpl. Surly U mus hav
 sum othr way 4us 2cum 2 U."
 Peopl rejec G's gif of Unedn Lif evrday 4varius reas
 Yet,G gav it Jus 4U
 Hav U receiv that gift?
 Or hav U refus it Bcuz U misundrst wat involv?
 I invit ea U this morn 2lk inward & 2determ whethr U
 hav acpt G's free ~~xx~~ gift
 if U havnt,I invit U 2cum 4ward & receiv that gift
 2day
 Dont let G spk 2U & ignor Him
 Ansr His cal & tak th gift He offr
 At this is life eternal that you might know the only
 true God, and Jesus Christ whom He has sent,
 Come, take wat G offr 2 any & all thru Js Xp, It
 Is Just For You

"Just For You: Unending Life"

Scripture: John 20:24-31

Text: John 17:3; 20:31

(Illustration of Della and Jim Young of "The Gift Of The Magi," by O Henry)
O Henry wrote a short story called, "The Gift of The Magi." In it, there are two young people recently married, young and poor. Della and Jim Young didn't have enough money to buy each other a Christmas gift. But they wanted very much to do so. Della had beautiful long hair and she decided that she would cut off her hair and sell it to a dealer so she could buy Jim a present. She did this and with the \$20 dollars she bought Jim a present. ~~On Christmas day~~ So on that Christmas Eve when Jim came home from work she handed him his present. But Jim had a present for her also. He handed it to her and insisted she open hers first. She did so and there nestled in the tissue paper was an elaborate set of combs she had always wanted; it was just the right shade for her now vanished hair. Jim was disappointed that his present was not immediately usable and he began to open his present. Inside of the box was a platinum watch fob for the gold pocket watch which was his pride and had belonged to his father and grandfather before him. But Jim had sold his watch to pay for Della's present.
They had each sacrificed for the other not knowing what the other was giving up what was most treasured.

We always think of gift giving in terms of friends, relatives and loved ones. But have you ever considered that God gave gifts which were given at great cost? In the next four weeks we are going to look at four of these gifts as recorded in the 17th chapter of the Gospel of John.

The gift recorded this morning is found in the 3rd verse of John's 17th chapter. Jesus was praying as recorded in this chapter in what has ~~been~~ come to be known as "His high priestly prayer."

Jesus prayed to God, "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

Jesus is talking of Eternal Life, or "Unending Life" if you will. This gift of "Unending Life" is revealed by God in three very distinct ways. First, what God did for all mankind from the very beginning; Second, what man did; and Third, what God did again.

God's gift takes us back to the very beginning of time when He created all that was ever created. ~~He created man in His perfect image which was His likeness with only one stipulation~~ We read in the 1st chapter of the book of Genesis how God created everything, including man. Then in the 2nd chapter we read starting at the 15th verse, "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, 'Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.'"

Following this God created ~~the~~ woman from man and not too long after this Satan tempted Eve and she partook of the fruit of the tree of the knowledge of good and evil and gave some to Adam and so that which God didn't want to happen took place. Someone has said that it was "first, Adam's rig, then

Satan's fib, and then Women's Lib." And it was the first Women's Lib of ~~doing~~ Eve doing what she wanted to do disregarding the consequences. But it was also ~~xxxx~~ the first of man's lib and it made both the ~~xxx~~ man and woman guilty. But strangely enough, when they sinned they didn't die as God had told them. We then read in the 3rd chapter that God placed curses upon both Adam and Eve. We read in the concluding remarks of God to Adam in the 19th verse, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust thou shalt return."

Here is spelled out that in the future death would come to Adam and to all of his race. But we also learn from the 22nd and 23rd verses, "And the Lord God said, 'Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken.'"

Here we learn that Adam ~~could have overcome what he had done and gained eternal life by partaking of the other tree.~~ But that was never necessary because God created man from the very beginning to live eternally with Him. But because of Adam's sin, man was then separated from God and placed outside of the garden of Eden, God's perfect environment.

(Illustration of Adam walking with son past the garden)

There is a story that is told of Adam walking along with one of his sons and they pass the garden of Eden which now has a fence around it to keep them out. The boy peeks in the fence and ~~xxx~~ remarks how beautiful the garden is and wouldn't it be nice to live there. Adam says, "Yes son, we used to live there until your mother ate us out of house and home."

What God had told Adam and Eve was, that if they sinned they would ~~xx~~ suffer spiritual death and that is separation from God. And because of man's sin, the perfect environment was now no longer perfect and through gradual deterioration of the environment and man's physical body, death became a part of man's life as witnessed by the 5th chapter of Genesis which speaks of all men dying.

Man had now brought about a separation from God from which he could not escape and return back to God. The Old Testament tells us the history of God seeking to ^{and} bring man back to Himself. But time after time man would turn from God, comeback to Him only to fall away from Him again.

So it was that God visited the earth in a unique way. He came in the person of Jesus Christ and lived among us. Had He come in any other way, man could not have related to Him completely. But as another human being, Jesus had ~~xx~~ the opportunity to show man how life could be lived and how to have the reconciliation with God to bring about Eternal, or, "Unending Life."

In our Scripture this morning we see ~~xxx~~ an example of the gift which God gave for man and how to claim that gift.

Jesus had been crucified and on that Sunday morning had arisen from the tomb. ~~xxxxxx~~ That evening He had appeared to them in the Upper Room, but

Thomas was not with them at that time. He remarked that he didn't believe it was Jesus and he wouldn't believe it until he could personally touch Him. Eight days later Jesus appeared to them again. Jesus told Thomas to touch his wounds and to see that it really was He. In the 28th verse we read,

"And Thomas answered and said unto Him, 'My Lord and my God.'"

Thomas was not only convinced it was Jesus, but he then recognized Him as God in the flesh. To this we read, "Jesus saith unto him, 'Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.'"

We understand from this that the way to receive the gift which God gives through Jesus Christ, is by faith alone. Paul tells us in his letter to the Ephesians, chapter 2, verses 8, ~~and 9, that we are saved through faith~~ "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

John tells us in the closing of this chapter, "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

John is saying that it is by faith in Jesus Christ that we receive God's gift of "Unending Life." But how has this gift from God been received by mankind?

(Illustration of man scrimping/scraping to save for a fur coat, & results)
A man was aware for many years that his wife had an intense desire to own a fur coat. This caused him quite a bit of concern because he knew they could not afford ~~xxfur~~ to buy one. He loved his wife dearly and wanted to please her. So he resolved that he would save the money and buy her a fur coat. Unknown to his wife, he launched his "fur-coat buying project." He scrimped on his lunch every day and saved money in whatever way he could. Two years later he had enough money to buy a fur coat. He wasn't able to buy an expensive coat, but it was a fur coat nevertheless. He had it gift wrapped in a beautiful box. He gave it to her on Christmas morning and waited anxiously while she untied the ribbon and opened the box. When she opened the box she looked at it for a while in silence and then said, "Oh Bill, how could you. You know how much we need a new living room sofa." A little while later she said, "It is nice, thank you." But the damage had already been done. Two years of sacrificial love, frostbitten by his wife's insensitivity. She didn't realize that he ~~didn't~~ use their other funds to buy it, nor ~~di~~ she ask.

How often man has done this to God. We are too proud; too arrogant; too insensitive to accept that which God so freely gives. "Oh God, how could You? Your gift is too simple. Surely You must have some other way for us to come to You." People reject God's gift of ~~xxxxxx~~ "Unending Life" everyday, for various reasons. Have you received that gift? Or have you refused it because you misunderstand what is involved? I invite each of you this morning to look inward and to determine whether you have accepted God's free gift.

If you haven't, I invite you to come forward and receive that gift today. Don't let God speak to you and ignore Him. Answer His call and take the gift He offers. "And this is life eternal that you might know the only true God, and Jesus Christ whom He has sent." Come, take what God offers to any and all through Jesus Christ.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 7, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Megan and Meron Hewis
+ + + + +
ORDER OF WORSHIP 11:00 A.M.
Prelude "Medley of Carols"
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
Lighting of the Advent Wreath
*Hymn No. 166 "Let All Mortal Flesh Keep Silence"
*Ascription
*Exhortation
*Confession (In Unison) Our Father, we are aware that at
this time of the year our lives seem at times to be
so void of meaning. We know the joy that should be
ours, but it is difficult to separate ourselves from
our sins which so easily beset us. Take from us the
thoughts of anger and hatred we may feel, and replace
them with love and concern for all of mankind. Let
your peace flow into our hearts and lives, and let
us have that Light, even Jesus Christ our Lord. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 201 "The Star Carol"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!
Prayer
Offering
Offertory - "The First Noel"
Anthem: "How Sweet The Sound of Christmas"
Scripture: John 4: 31-38
Sermon: "Just For You: Finished Deliverance"
*Hymn of Invitation No. 169 "O Come, O Come Emmanuel"
*Closing Chimes
*Benediction
*Postlude "The Three Kings"
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Catherine Pflugh in memory of Roy Pflugh.
Mr. & Mrs. Gottlob Kradel will greet the congregation at
the door this morning.
Ushers for today are: Marty Henry, Dan Bosko, John Snow,
and Frank Crawford
Nursery will be provided today by Michelle Henry.
Marie Henry and Sandy Sheppeck will be visiting the
hospital this week.
Attendance last Sunday was 134 with 32 visitors.
Hospitalized: Michael Brinker in BMH - *JOHN Snow - NOTE*
MONDAY - Committee appointment night at 7:00 P.M. All
council members old and new and all committee
chairmen are expected to be there with a report
on your committee.
SATURDAY - Sunday School Christmas Program rehearsal from
10:00 to 12 noon.
CHOIR AND CANTATA NOTICE: We will be practicing on
Wednesday this week after the photo is taken. We
will also be practicing next Wednesday the 17th.
FLOWER CHART for 1987 is now hanging in the Narthex. Take
a minute and fill in the Sunday you wish to have flowers
on the altar.
POINSETTIAS must be ordered tomorrow. Please let me know
today if at all possible if you would like to purchase
a poinsettia to decorate the altar this holiday season.
Drop a note in the offering plate or see me. Thanks.
Next Sunday we will be taking new members into the church.
If you or anyone you know is interested in joining please
let the office know.
Fidelity Bible Class is selling vanilla - just in time for
your holiday baking. See Peg McClymonds if interested.
COOKIES are needed for the Sunday School Family Christmas
Program next Sunday evening. If you can help, please see
Shirley Link. We hope to see all of the youngsters here
for an enjoyable evening. The guy in the red suit will
also be here. Program begins at 7:00 P.M. We hope you
will come see the children do the program.
Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations
you have the chance to respond to God's leading for your
life to come forward to the chancel rail. The invitation
is the opportunity to accept Christ as Savior, to pray,
to meditate, or to seek counseling. The pastor will
assist you if you desire. Please avail yourself of this
opportunity.

(Ilus boy not B serius)

Jn 17:4

Lk 2:49=Wist Ye not that I mustB about
My F's busnes?

~~(Hi xdelxGoethalsxdelxTennxxxCanalx)~~

Jn 9:4=I mus work works of Him sent Me

(Ilus Col Goethals bild Panama Canal)

baker of Js B in Samaria

vs 34

vs 35

(Ilus Ol Cromwel)

We wil melt dwn saints & put them in2 cir

~~WE MUS B IN 8 OF SERVICE~~

~~(Ilus Myconius & M. Luther)Not enuf I jus~~
~~pray;sheep need shep,field need harv;here~~
~~am I,send me~~

Chap 17=Js say Finish Work

Chap 19=Crucfix=say It Finish

Expl=TETELESTAI=~~CLAY TABS - PAID IN FULL~~

Heb 13:2=Js authr finishr faith

(Ilus soldier DBoer War=Mr. G. Byrnell)

SS teachr write:

MAY G 4GIV ME. I GAV UP TEACH IN SS SUM

YRS AGO,BCUZ IT SEEMED ALL IN VAIN

~~FIN DELIV JUL 4 U~~

Scrip: Jn 4:31-38; Texts: Jn 17:4; 4:34
 (Ilus boy say luv words girl & not serius)
 In pres day relatships quit oft use languag carlesly
 But wen considr wat G dun thru Js Xp we note all was
 dun carfully, & w/ purpos
 Wen G reach dwn our worl & cam in persn Js was say=
 1 luv U, this is-Jus 4 U, & He was serius
 2day we go 2lk 2nd gif wh He gav thru Js Xp
 chap 17:4=Here Js spk self as gif of Finish Delivrance
 we note this-1/174Js had desir 2acmpl task giv 2 Him;
 & then note wat His dedicatin shud mean 2us;
 & finaly we note conclusin of fulfil of that gift
 Hav U evr notic litl childrn play certin typ toys?
 Thers litl girl I lik 2watch play w/her toy dishes
 She taks & lineup all in certin way; musB jus so
 & if U try 2chang ordr them, she wil tel U musB as
 she has them placed
 Many, many childrn jus like this & posibly cud say they
 all R,
 I certinly Bliev Js as boy like this
 In Lk 2nd chap find record Js go w/Mary, Joseph 2
 Jeru 4 Feast Pasovr wen 12
 Mary/Jos star bak & gon lday 2find Js not w/them
 return & aftr 3day find among teachrs, lerned men of
 Templ
 Lk 2:49=& Lk add, they not undrst wat He say 2them
 at tendr age 12 Js knu wat had 2do & wat He mustB
 about, & th work G entrus 2 Him
 Th desir 2acmpl that work was very real 2 Him
 In Jn 9, find story heal man born blind
 discipis questin bout this man & Js reply=Jn 9:4
 was tel had 2do job G sent Him 2erth 4, Bcuz only
 had limit time in wh 2do
 But knu folowrs wud only undrst ful mean wen saw end
 resul of it & so 2that purpos and pt He work daily
 (Ilus Col. Goethals bild Panama Canal)
 Js knu end of minstry wud prov who, wat, He was & why
 he in worl,
 but in meantime He work works of G
 SECONDLY: note wat His ded shud mean 2us
 Js bin 2wed in Cana & perf 1st miracl ther
 Bin 2 Jeru 4 Feast Pasovr & saw corruptin tak place
 in Templ & had cast out thos who sel/exchang mony
 Then had secret meet w/Nicodemus at nite concern sp
 matts
 All this tak plac in few short days & now lef area
 of Judea & came 2 Samaria
 No gud, self-respec Jew wud travl thru Samaria if
 cud help it,

But here was 2s, not only in Can but read convers 2/
 w/Sam woman who of disrepute, & this dobbt no-no
 Js sat by wel aftr woman lef wait 4 discipis return
 w/fud
 He weary & tired
 Discipis return & urg 2eat, His reply He had meat 2eat
 they thot actul fud & suml had givn fud whil gone,
 1 / Js expl 2them & read vs 34=READ
 Js tol discipis wat had 2do, but He tak Byon that pt &
 giv 2them that wh they need 2do
 His instructins wer they need 2B work at bring in
 harv 4 G's kingdm & spk 2them of naturl thing of
 lif as seen fr agri lev1
 vs 35=They wer think terms naturl, reg farm & Js spk
 of sp harv
 of=farmr plant seed & mus wait til grain ripe 2harv
 w/sp farm field out ther alway redy 4 harv
 (Ilus Oliver Cromwell & melt dwn saints 4 silver)
 This precisly wat Js impart 2discipis & wh aply 2 we
 modrn discipis as wel
 saints need 2B circulat throu all society in ordr 4
 Ch 2 reap th harv
 It cantB jus a few peop in ea cong involv, musB evrl
 (Ilus of Myconius & Luther)
 Our livs R 2B liv this way
 no 1 persn can do all of work in any 1 area of Ch of
 Js Xp, it taks all peo work 4 Lord wherevr He place
 In our Scrip Js see He was 2finish work G giv Him
 in Hi Pr prayr chap 17, He say hav finish work wh G
 gav 2do
 Then chap 19 wh tel His executin on cros, Js spk as
 record vs 30=It is Finished
 =Finish is=TETELESTAI
 2determin tru mean of word it discovr by accident
 Th deep rich mean of wat Js actul say was discovr
 on junk piles of thousands of pieces of clay on
 wh wer writtn word=TETELESTAI
 thoz tablets wer actuly bills 4 proprty sales, taxes,
 rent receipts etc, & acros them was writn=TETELESTAI
 or=Paid In Full
 Wat Js actul sed fr cros was=IT IS PAID IN FULL,
 It is Finished, the debt 4 salvatin of mankind has
 bin paid
 b He had paid for it w/His life
 Hebrews 12:2 tels us Js is authr/finishr of our faith
 He Alpha/Omega, Begin/End, startr/finisher
 Js gav examp of self liv lif obed & finish that wh
 G had givn Him 2do
 (Ilus soldier in Boer War & lettrs 2 mothr/SS teachr
 xampl of Js is 4us fr G; G gav gif Fin Deliv, Jus 4U
 aru Js Xp; He liv lif

"Just For You: Finished Deliverance"

Scripture: John 4:31-38

Texts: John 17:4; 4:34

(Illustration of boy saying loving words to girlfriend and not serious)
A young man put his arm around his girl friend and said, "I adore you, I need you, I can't live without you." The girl pushed him aside and said, "Billy, I don't want to get serious." Billy replied, "Who's serious?"

In our present day relationships quite often we use language very carelessly. But when we consider what God did through Jesus Christ we note that all of it was done carefully and with purpose. When God reached down into our world and came in the person of Jesus He was saying, "I love you, this is "Just For You," and He was serious.

Today, we are going to look at the second gift which gave through Jesus.

In the 17th chapter ~~where~~ of John where we find these gifts mentioned, we read in the 4th verse, and here Jesus is speaking to His Father and He says, "I have glorified Thee on earth: I have finished the work which Thou gavest Me to do."

Here Jesus is speaking of Himself as the gift of "Finished Deliverance."

We note in this gift that Jesus had the desire to accomplish the task given to Him; then we note what His dedication should mean to us; and finally we note the conclusion ~~next~~ of the fulfillment of that gift.

[illegible]

Have you ever noticed little children playing with certain types of toys? There's a little girl I like to watch play with her ~~xxxxxx~~ toy dishes. She takes them and lines all of them up in a certain way. They must be just so. And if you try to change the order in which she has them she will tell you that they must be the way she has them. Many, many children are just like this and I sincerely believe that Jesus ~~xxx~~ as a boy must have been one of them. In the Gospel of Luke we find recorded in the 2nd chapter the incident of Jesus going to Jerusalem with Mary and Joseph for the annual Feast of the Passover. Mary and Joseph must have been busy visiting with friends and people they knew and had started back to Nazareth only to discover that when ~~xxx~~ they had been on the way for a day, Jesus was not with them. When they determined that He was not among the entourage with them, they returned to Jerusalem. After three days they found Him sitting among the learned men in the Temple. Luke tells us, ~~xxxxxxx~~ that when Mary questioned Jesus about this He replied ~~xxxxxxx~~ and we read in the 49th verse, "How is it that ye sought Me? Wist ye not that I must be about My Father's business?"

And Luke adds that they did not understand what He was saying to them. At the tender age of 12, Jesus knew what He had to do and that He must be about the work that God had entrusted to Him.

The desire to accomplish that work was very real to Him even at the age of 12.

Then we find recorded in the 9th chapter of John, the healing of a man who was blind from birth. The disciples questioned Him about this man and Jesus replied, "I must work the works of Him that sent Me, while it is day: the night cometh when no man can work."

He was telling them that He had to do the job that God had sent Him to earth for, because He only had a limited time in which to do it. Jesus was dedicated to the task of doing what God wanted Him to do. But He knew that His followers would only understand the full meaning of His mission when they saw the end result of it, and so to that point and purpose He worked daily.

(Illustration of Gen. Goethals building the Panama Canal)

While trying to cope with the conditions of climate and geography while in the building of the Panama Canal, ~~George Washington~~ Colonel George Washington Goethals had to contend with the endless criticism of countless busybodies back in the states who predicted the job would never be complete. But he kept working and said nothing.

"Sir, aren't you going to answer your critics?" one of his subordinates asked.

"In time," Goethals replied. "How?" The great engineer smiled, "With the canal," he replied.

Jesus knew that the end of His ministry would prove Who, and What, He was, and Why He was in the world. But in the meantime He worked the works of God.

Then secondly, we note what His dedication should mean to us.

Jesus had been to a wedding in Cana and performed His first miracle there. He had been to Jerusalem for the Feast of the Passover and saw the corruption taking place in the Temple and had cast out those who were selling and exchanging money. And He had the secret meeting with Nicodemus ~~xxxxxx~~ at night concerning spiritual matters. All of this had taken place in the space of a few short days and now He had left the area of Judea and was traveling in Galilee and came to Samaria. No good self-respecting Jew would be caught dead in Samaria if they could help it. But here was Jesus not only in Samaria, but He had held a conversation with a Samaritan woman which was a double No-No. Jesus sat by the well after the woman had left, waiting for the disciples to return from their food buying excursion. He was weary and tired. The disciples returned and urged Jesus to eat. His reply to them was that He had meat to eat. They thought He meant actual food and that someone had given Him food while they were gone. But Jesus explains what He meant to them, and we read in the 34th verse, "My meat is to do the will of Him that sent Me, and to finish His work."

Jesus told His disciples what He had to do, but He takes it beyond that point and gives to them that which they needed to do and to do.

His instructions were that they needed to be working at bringing in the harvest for God's kingdom. He speaks to them of the natural things of life as seen from the agricultural level.

In the 35th verse we read, "Say not ye, 'There are yet four months, and then cometh harvest?' Behold, I say unto you, 'Lift up your eyes, and look on the fields; for they are white already unto harvest.'"

They were thinking in terms of regular farming, ~~but~~ Jesus was speaking to them about spiritual harvesting. The comparison is simply that with regular farming, the farmer plants the seed and must wait until the grain is ripe in order to harvest it. But with spiritual farming the fields out there are always ready for harvesting. And He goes on to point out that even if there are no harvests to reap, they were to be out planting the seeds so in the future someone else may bring in the harvest.

(Ilus of Oliver Cromwell and melting down the saints for silver)

During the reign of Oliver Cromwell the government ran out of silver to make coins. He told them to search everywhere for sources from which to make coins. They returned from their search to inform him that the only silver available was in the statues in various cathedrals throughout the kingdom. "God!" replied Cromwell, "we will melt down the saints and put them into circulation."

This is precisely what Jesus was imparting to His disciples and which applies to we modern disciples as well. The saints need to be circulated throughout all of society, in order for the church to reap the harvest. It can't be just a few people in each congregation involved. It must be everyone.

(Illustration of Myconius and Luther)

When Martin Luther embarked on his work that changed the church his friend a man named "Myconius" told him that he would help where he could. That help he felt was to be in prayer for Luther every day. But gradually he began to feel uncomfortable about doing only this. Then one night he had a dream. In that dream Jesus came to him and showed him His hands and feet with the wounds there and said, "Come, follow Me." The Lord took him to a high mountain and pointed eastward. In that direction was a plain stretching out to the horizon. On that plain were sheep, thousands and thousands of white sheep. But there was only one shepherd and that man was Martin Luther. Then the Lord pointed westward and there was a great field of standing corn. But there was only one reaper in the field trying to reap all of the corn by himself and that reaper was Martin Luther. When he awoke he said, "It is not enough that I should just pray. The sheep need shepherded; the fields must be reaped. Here am I send me." And he went out and worked with his friend Martin Luther.

Our lives are to be lived in this way. No one person can do all of the work in any one area of the Church of Jesus Christ. It takes all people working for the Lord wherever the Lord has placed them.

In our Scripture Jesus said that He was to finish the work God had given Him. In the High Priestly Prayer of chapter 17, He says that He has finished the work which God gave Him to do. And then in the 19th chapter which tells of His execution on the cross, Jesus spoke as recorded in the 30th verse, and He said, "It is finished." The word "Finished" in Greek is TETELESTAI.

In trying to determine the true meaning of this word it was discovered by accident the deep rich meaning of what Jesus was actually saying from the cross when He gave up His life. On thousands of pieces of clay which were

actually bills of sale and bills for taxes and property sales was written across those bills, "TETELESTAI." It was then discovered that this ~~xxx~~ was how the ancient Greeks wrote, "Paid in full." What Jesus said from the cross with "It is finished," was actually, "it is paid in full." He had paid for the sin of mankind with His life.

The author of Hebrews tells us in chapter 12:2 that Jesus is the author and finisher of our faith. He is as He told John, the Alpha and Omega; the beginning and the end; started and finisher.

Jesus gave us the example of Himself living the life of obedience and finishing that which God had given to Him to do.

(Illustration of soldier in Boer War having letter written to mother & SS)
The British army had what they called "Scripture readers" attached to British regiments during the Boer War. These were most likely the fore-runners of army chaplains. One of these men, Mr. G. Byrnell told of a young man in the regiment that he had talked often to. This young man was mortally wounded and as he lay dying, Mr. Byrnell asked if there was anything he could do for him. The young man asked him to write two letters: one to his mother to inform her that he had died as a Christian, and the other to an old Sunday School teacher to tell her he hadn't forgotten her lessons she had taught him years ago. Mr. Byrnell did this and he said shortly after he wrote the letters he received a reply from the Sunday School teacher. She wrote, "May God forgive me. I gave up teaching in the Sunday School some years ago, because it seemed all in vain."

The example of Jesus is for us from God. God gave the gift of "Finished Deliverance, Just For You" through Jesus Christ. He lived the life; He gave us the example; and He calls us to be faithful just as He was faithful. I invite you to join me in that challenge and accept it.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 14, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Meron and Megan Hewis
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
Lighting of the Advent Wreath
*Hymn No. 184 "Hark! the Herald Angels Sing"
*Ascription
*Exhortation
*Confession (In Unison) Our Heavenly Father, our spirits
turn at this season not only to the coming of thy Son
into history in the form of a babe, but also to thy
coming in thy spirit. We beseech thee, O Lord, to
pour thy spirit upon all who walk in darkness. Grant
thy power to the weak; thy love to those who hate;
and thy peace to those who know only the ugliness of
strife, struggle, and turmoil. If it be thy will, make
us instruments of thy power and love and peace for
those who know thee not. Hear us as we pray, in Jesus'
name. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 197 "It Came Upon the Midnight Clear"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!

Prayer
Offering
Offertory
Receiving of New Members
Anthem: "Were You There on that Christmas Night"
Scripture: John 1: 1-5
Sermon: "Just For You: God's Word"
*Hymn of Invitation No. 193 "O Come, All Ye Faithful"
*Closing Chimes
*Benedict

The beautiful flowers on the altar have been placed by
Mrs. Marge Smiley in loving memory of husband Bill.
Mrs. Grace Gillen will greet the congregation at the door
this morning.
Ushers for today are: Sandy Sheppeck, Mary Lou Davis,
Deb Melton, and Gloria Walker.
Nursery will be provided today by Mrs. Sue Gamble.
Herb Shearer and Don Kingsley will be visiting the hospital
this week.

Attendance last Sunday was 135 with 10 visitors.

> Hospitalized: John Snow in BMH

WEDNESDAY - Golden Circle at 7:30 P.M.

Choir and Cantata Practice 7 and 8 P.M.

THURSDAY - Mary Martha Circle meets at 10:30 a.m.

POINSETTIA money is now due into the office. If you have
not paid for yours, please do so as soon as you can. The
price is \$6.10 each. You may put it in the offering plate
but if you do please mark the envelope as such.

> Mr. & Mrs. Mike McDonald will be taken into our church
family today as new members. I hope you will take a minute
and welcome them into our midst.

FLOWER CHART FOR 1987 is now hanging in the Narthex. Take
a minute and sign up now for the Sunday you wish to have.
The clothing drive we had in November has proven to be a
very successful project. The family of which received the
clothing is very happy and appreciates all that we did do
to help them out and ease their burden. They wish to ex-
tend a Merry Christmas to the members of St. Paul's.

The beautiful green wreaths on the front doors of the Church
were purchased by the Women's Fellowship to help decorate
for the holidays.

> COOKIES COOKIES AND MORE COOKIES are needed tonight for the
Family Christmas Program being put on by the Sunday School
Classes. The program starts at 7:00 P.M. and we hope you
will come out to enjoy the fun and fellowship and see what
the children can do. Please bring your cookies in and put
them in the Kitchenette.

Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations
you have the chance to respond to God's leading for your
life to come forward to the chancel rail. The invitation
is the opportunity to accept Christ as Savior, to pray,
to meditate, or to seek counseling. The pastor will
assist you if you desire. Please avail yourself of this
opportunity.

Community Bible Church - Sagamore, Pa. ~~December 19, 1992~~
December 20, 1992

Prelude

Greetings/Joys/Announcements/Prayer Requests

Food Basket for needy family

Job Dain here on January 3rd

Ascription

Call To Worship:

AND THERE SHALL COME FORTH A ROD OUT OF THE STEM OF JESSE,
AND A BRANCH SHALL GROW OUT OF HIS ROOTS:
AND THE SPIRIT OF THE LORD SHALL REST UPON HIM, THE
SPIRIT OF WISDOM AND UNDERSTANDING, THE SPIRIT OF
COUNSEL AND MIGHT, THE SPIRIT OF KNOWLEDGE AND OF THE
FEAR OF THE LORD:

AND SHALL MAKE HIM OF QUICK UNDERSTANDING IN THE FEAR OF
THE LORD:

HE SHALL NOT JUDGE AFTER THE SIGHT OF HIS EYES,
NEITHER REPROVE AFTER THE HEARING OF HIS EARS:
BUT WITH RIGHTEOUSNESS SHALL HE JUDGE THE POOR,
AND ~~WIXXKXWIXX~~ REPROVE WITH EQUITY FOR THE MEEK OF THE
EARTH:

AND HE SHALL SMITE THE EARTH WITH THE ROD OF HIS
MOUTH, AND WITH THE BREATH OF HIS LIPS SHALL HE SLAY
THE WICKED.

*hymn

Offering/Prayer

*ology

*atoral Prayer

Hymn

Scripture: John 4:31-38

Sermon: "Just For You: Finished Deliverance" - St. Paul's
Butler 12/7/86

*Hymn

*Benediction

*Postlude

SCRIP: JN 1:1-5 TEXT: JN 17:8, 15 & 1:1, 3

(ILS TAKING REAL TO MAK LK UNREAL) - ALUM TREE, NEEDLS, ETC

NO WANT MES, SUB ARTF 4IT & THEN WANT ARTF LK LK REAL W/MESS
(CP PEOP, ANCIENT WORL UNDR ROME & LK 4WAT G WUD DO
WHIL WAIT BABY BORN BETH, TOL BY SHEPS, LERND MAGI, BUT NO BLIEV
9IAH CUM LK THIS, & REAL THING PASSD OVR XX AS A SUBSTITUTE)

JN ~~17~~ 17:8, 14=JS PRAY = WORDS THY WORD - JUST FOR YOU

JN 1:1 - CAPITAL LETTR =GOD, DIVINITY

WORD=LOGOS-(LOGICAL) - THOT, CONCEPT, REASON

IN BGINING - ~~XX~~ WORD=JS

WORD=JS, WAS W/GOD - CREATION

NOT ONLY W/GOD, BUT WAS GOD & JN CARY ON VS TWO

VS 3= WAS GOD & NOW IN THE FLESH OF MAN - INCARNATION

VS 3= & MAN'S QUEST UNDRSTAN CREATION =MOON

(ILUS ASTRONAUTS & DARK SIDE OF MOON)

JS MADE THIS & PUT MOON UP THERE

JN WROT 1:3 BCUZ MAN SAYS=SHO ME, PRUV IT, I'LL BLIEV IT

(ILUS NO GOD IN NEW YORK CITY)

CONTRAST W/MAN SERV ON COMMITTEE:

(ILUS TENIS COMITEE & NO MEET ON SUNDAY)

THIS WAT I BLIEW JN TRY IMPART WHO READ THIS

JS EVRTH G IS, BCUZ HE IS GOD & UNIVRS & CH HIS CREATIN

VS 5 VSS 4-5=JS CAM IN2SIN DARKND WORL

DRKNES/DESPAIR ALL BOUT & LK LITE SHIN DRKNES, BARLY PENTRATE
BY THAT LITE

BUT IMPAC ON WORL & NEVR 4GOTTIN HIM

NAM NAM OF JS ANYWHER & WIL GET REACTIN GUD & BAD

(ILUS C B DEMILLE & FILM "KING OF KINGS")

1 P'S G'S GIFT JUST FOR YOU

A SVIOR WHO GAV U G'S WORD & WAS G'S WORD

A LITE SHINING IN TH/DRKNES OF LIF

IT IS WRS, JVS 4 TH/TAKING

IT ALWAYS HAS BIN & ALWAYS WILE, JWST FOR YOU!

Gerald Kloss writer Milwaukee Journal receiv lettr:

Dear Sir: Wher can I buy alum Xmas tree needles 2
sprd on carpt undr my alum Xmas tree? I want it
2 lk naturl as if theyd falln off th tree in th old
fashin way - SENTIMENTAL

D r Senitmental: They arnt availbl rt now, but a sat-
isfactory substute is 2 buy few boughs naturl evrgree:
alow needles 2dry & fal off, & then spray w/alum pain
they lk lik real thing

Scientists bin abl 2 determin moon 239,000 mi fr ertl
taks 27.3 day 4 moon complet 1 revlutin rnd ertl
& tak exac same time 4 moon spin lnce on axis
Did U kno Bcuz time element moon remain at stanstill
in relatin 2erths movment so always present same
face 2 the ertl?

Astro's=Borman, Anders, Lovell wer 1st humans 2C othr
side of moon in 68
& Bcuz this read from Gen 1.

(No God NY City)

final report=Aft due & diligent serch, G cannot B
fnd NY City

Contrast: yng men & comitte meet plan tenis tourn
hour 11 sugest

Sorry cant mak it I'm going to church

Do peopl stil do such things?

Perhap tel why U go 2 church?

I go to look for God

(Js DeMille & film K of Kings on Xmas Eve)

Motley crew fr/dives

"In honor Xp th King tak 5min prayr med"

Wil wandr away, hav smok, drink or cheap talk

3 crosses on a hil, motley cru, Xmas Carol & peopl
kneel P4 Js Xp King of Kings

"Just for you: God's word"

Scrip: Jn 1:1-5; Text: Jn 1:1; 17:8, 14

(Ilus man & ask 4 aluminum Xmas tree needles)

This bathr facetius reflectin pres time; we dont want
mess of real thing so sub artficial 4it & then want
it 2lk lik real thing w/sum mess real thing make

Pratur ancient worl w/all probs wh hung hvy evrl

If was dif 2say least; peop liv undr Romn rul/opres
Ther livs disml/dul; hav restric plac on them all
kind; 1 bleak day folo nothr w/litl, or no chang

& peop long 4 deliv

Thoz who wer Jew cary hope betr times/days ahead
ther beat w/in breas, harts lift 2expec wat G wud do
sumday in fubur

Had dream G wud do sumthin specil jus 4 them
They talk/remnisc day gonby wen G was in midst as 4
fathrs travl thru wildrnes

tol almos magicl presenc G in Ark of Covnent

Thoz liv in/near Jeru talk of magnif Temple & entr
sacrd precincts 2 worship/pray, but thez memrys cud
no alleviat long 4 G in ther midst

So hope, wish, wait

& whil wait, lcold wintr nite baby born Beth, very humb
simply in that ovrcrowd town

stir excite creat by strang event as tol by sheps,

learned magi who apear smal tw

4thoz who bothr 2check wud find this 1 lk 4, but

much easier 2scof idea of Mes cum in humbl mannr

so real thing pas off as substute

But birth how G choz apear 2mank & 2ward end specil

man's lif, words relat in prayr Jn 17:8, 14 - READ

strang 4this man 2say-I hav givn them words/thy word

at Js sum entir purp lif/ministry this pt

Hic task, mesag 2convey mank=G's Word

He was G's gif & as gif, had giv mank G's Word wh was

Himself, & all of it was givn=Jus 4 U

Beg Jn buk Jn expl strangly cum of Js w/strang languag

1st show eternl natur Js

2nd tel of His creativ work

3rd spk of Js work of salvatin

Vs 1-if lk closly vs C WORD in caps=& mean Deity/God

Jn spk entrac Js in 2 worl & use uniqu way 2do

He cal Him=Word=Gr=LOGOS mean=thot, concept, reason

Jn sayJs is all expresin of G & He is G

CF Gen 1:1 & Jn 1:1

Wat was at B, in? =WORD=& WORD was G, so Js at start

& Jn cary thot furthr in vs 2=Here eternl natur Js

2nd=Jn pt creativ work Js in vs 3

Js B very begin w/G & actul B God, creat worl & all

evrl evr liv marvl creatin except thoz no Bliev

Thoz Bliev kno tak intelgenc Bhin creatin 2/
1 thing alway marvel man is moon, Bcuz can C & lk at
as kids tol bout man in moon & wondr how turn etc.
(Ilus moon & hiddn side)
Who put moon up ther? Who gav tim so turn lik do?
nun othr than Js Xp Th WORD as Jn cal Him
But Jn do mor than jus try prov Js was G in flesh
Wat othr purp do U supos Jn had at this pt 2say,
ALL THINGS WER MADE BY HIM & W/OUT HIM NUTHIN WAS MADE
I Bliev his purp asur Bliev & unBliev'r alik this ~~xxxx~~
reality Bcuz norml reactin all mank is=Sho me, or Prov
2 me & I'll Bliev it
(Ilus No God New York City)
Contrast w/story man serv on comittee)
(Yng man & no serv Sunday, mus go Ch 2 Lk 4 G)
This wat I Bliev Jn try impar 2any & all who read his
buk & that is=Js Xp is evrthing G ~~xxxx~~ is Bcuz He act-
uly G
& evrl who read bout Him can cum 2kno Him, & not only
that, but B abl 2C Him in Ch He est on erth as part of
creativ work
But Jn no jus want us 2kno His eternal ~~work~~ natur &
Creativ work, but His work of Salvatin
vss 4 & 5=Js cam that 1st time in 2 sin-darkn worl
All bout was darknes/despair & lik lite shin in 2
darknes, darknes unabl pentrat by His bñitenes
But did mak impac on worl & worl nevr 4gottn it
Kings/emps/rulrs hav cum & gon & barly remem,
but name Name of Js & wil get almos imediat respons
anywher in worl by Bliev'r & unBliev'r,
Js reme throughout histry in almos 2000 yr sinc bin
on erth.
(Is Cecil B. DeMille & film K of King's)
thats G's Gift=Jus 4 U, a Savior who gav U G's Word
& was G's Word; a lite shine in darknes of lif
It is Ur's, jus 4 taking,
It has always bin & always wil B=Jus 4 U

"Just For You: God's Word"

Scripture: John 1:1-5

Text: John 1:1; 17:8, 14

(Illustration of taking real to make look unreal)

In the Milwaukee Journal ~~xxxxxxxxxxxxxxxx~~ a column by a reporter named Gerald Eloss had a letter from a man which read:

Dear Sir: Where can I buy aluminum Christmas tree needles to spread on the carpet under my aluminum Christmas tree? I want it to look natural, as if they'd fallen off the tree in the old-fashioned way. - SENTIMENTAL.
Dear Sentimental: They aren't available right now, but a satisfactory substitute is to buy a few boughs of natural evergreen, allow the needles to dry and fall off and then spray with aluminum paint. They look like the real thing.

This is a rather facetious reflection on our present time. We don't want the mess caused by the real thing so we substitute artificial for it and then we want the artificial to look exactly like the real thing including some of the mess the real thing makes. Picture the ancient world with all of its problems which hung heavy upon everyone. Life was difficult to say the least. The people were living under the oppression of Roman rule. Their lives were dismal and dull; they had restrictions placed on them of all kinds; one bleak day followed another with very little change; and people longed for deliverance. Especially those who were Jews carried ~~xxxxxxxx~~ a hope of better things and better days. There beat within their breasts, hearts lifted to the expectation of what God would do someday in the future. They had this dream that God was going to do something special, "Just for them." They talked and reminisced of days and times past when God was in their midst as their forefathers traveled through the desert. They told of the almost magical presence of God with the Ark of the Covenant. Those who lived in Jerusalem or nearby could see the magnificent temple and enter its sacred precincts to worship and pray. But these memories and the ~~xxx~~ beautiful temple could not alleviate the longing they had for God in their very midst. And so they hoped, and wished, and waited. And while they waited, one cold winter's night a baby was born very humbly and ~~without~~ simply in the overcrowded town of Bethlehem. A stir of excitement was created by the strange events as told by shepherds and of the learned Magi appearing in this little town. For those who would have bothered to check, it could have been determined that this was the very one they all sought. But it was much easier to scoff at the idea of their Messiah coming in such a humble manner. So the real thing was passed over as a substitute.

But that birth was exactly how God chose to appear to mankind. Toward the close of that special man's life His words in a prayer were related by one of His disciples named John. And John wrote in the 17th chapter of his book, in the 8th and 14th verses, "For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came

out from Thee, and they have believed that Thou didst send Me.

I have given them Thy word: and the world hath hated them, because they are not of the world, even as I am not of the world."

Strange for this Man to say, "I have given them the words," and I have given them Thy word." But ~~xxxxxxx~~ Jesus is summing up the entire purpose of His life and ministry at this point. His task, His message was to convey to mankind, "God's Word." He was God's gift and as that gift, He had to give mankind God's Word which was Himself and all of it ~~xx~~ was given, "Just For You."

In the beginning of his book John explains the coming of Jesus with a rather strange bit of language. But in that language John explains three very simple and basic things about Jesus. He shows us first ~~xxxx~~ the eternal nature of Jesus. Then he tells us of His creative work. And thirdly he speaks of Jesus' work of salvation.

John begins his Gospel with the words: "In the beginning was the Word and the Word was with God, and the Word was God."

Now if you look ~~xxxxxxx~~ closely at that verse you see that the word "Word" is printed in capital letters. To anyone who knows anything about the Bible, whenever you see a word in the middle of a sentence which has been capitalized, it stands for Deity; for God in some manner. Without going into a great explanation we can understand that John is speaking of the entrance of Jesus Christ into the world, and he uses a unique way to do that. He calls Him the "Word." This Greek word LOGOS conveys the meaning of "Thought, concept, reason." John is saying to those to whom he wrote that Jesus is all that God is and He is the very expression of God. So John says, "In the beginning as the Word."

Jesus was not created is simply what he is telling us. In the book of Genesis, the very first book of the Bible, Moses tells us in the first words, "In the beginning, God." Here John tells us, "In the beginning," and what was at the beginning? "The Word." So he is relating that Jesus was at the very beginning and "The Word, (Jesus) was with God." Jesus was at the start of all things right along with God. But more than that, "The Word was God." ~~xx~~ This means then that this "Word", (Jesus) was not only at the creation, but He is actually God. And since He was and is God, John carries this thought further by his statement in the 2nd verse, "The same was in the beginning with God."

Then John points us to the creative work of "The Word" or, Jesus. In the 3rd verse he tells us, "All things were made by Him; and without was not anything made that was made."

Jesus, being at the very beginning with God, and actually being God, created the world and all that was ever created. Everyone who has ever lived had probably marveled at the creation, except those perhaps who want to believe that everything just happened to come into being accidentally by a big bang, or just happening to crawl up out of the sea and become a man, or some other

such stupid theory. None of these theories takes into account that there had to be some sort of intelligence behind creation to bring it into being. One of the things man has always looked and wondered about, which can be seen is the moon. As children we are told about the man in the moon and I'm sure this has created in most young minds a wonder as to that particular heavenly body which revolves around the earth. One question has always been, "What does the other side of the moon look like?"

(Illustration of the moon's hidden side)

In Christmas 1968 astronauts Frank Borman, William Anders, and James Lovell did something no other human being has done. Scientists had been able to determine that the moon is 239,000 miles from the earth and it takes 27.3 days for the moon to complete a full revolution around the earth, and it takes exactly the same time for the moon to spin once on its axis. But did you know that because of this time element, the moon remains at a standstill in relation to the earth's movement, so that it always presents the same face to the earth? This is why the three astronauts, Borman, Anders and Lovell were the first humans to ever see the other side of the moon.

Who put that moon up there, and gave it the timing so it never shows the other side to us here on earth? None other than ~~the Word~~ Jesus Christ ~~xx~~ ~~John~~ "The Word" as John calls Him.

But John was doing more than trying to prove that Jesus was God in the flesh.

What other purpose do you suppose John had in saying at this point, "All things were made by Him; and without Him was not anything made that was made?"

I believe his purpose ~~xxxxx~~ was to assure believer and unbeliever alike a reality because the normal reaction of all mankind is one of, "Show me," or "Prove it to me and I'll believe it."

(Illustration of "No God in New York City")

Years ago a woman died in New York city. When her will was read it was discovered that she had left her considerable estate simply "to God." Legal requirements had to be fulfilled and so to fulfill those requirements a suit had to be filed to settle the estate. The suit ~~charged God~~ was filed and named God as party thereto. A summons was issued and the court went through the motions of trying to serve it. The final report stated, "After due and diligent search, God cannot be found in New York City."

Contrast that with the story of a man serving on a committee:

(Illustration of man on tennis committee not meeting on Sunday because of church and looking for God)

A group of young men were looking for a time to schedule a meeting of a committee to plan a tennis tournament. The hour of eleven on Sunday morning was suggested and all but one agreed. "Sorry, but I can't make it. I'm going to church," the young man said. A dead silence fell. Then another young man said, "Do people still do such things?"

Another young man asked, "Perhaps you will tell us why you go to church?"

The first young man answered, "I go to look for God."

This is what I believe John is trying to impart to any and all who read his book, and that is, Jesus Christ is everything that God is because He is actually God. And that anyone who reads about Him can come to know Him and not only that, but be able to see Him within the church He established on

on earth as a part of His creative work.

But John wants us to see Him not only as being eternal; and not only as carrying out His creative work; but also as ~~having~~ doing the work of salvation. John tells us, "In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

Jesus came that first time into a sin-darkened world. All about were darkness and despair. Like a light shining into that darkness, the darkness was barely penetrated by His brightness. But it did make an impact and the world has never forgotten it. Kings, and Emperors and rulers have come and gone and their memories are barely remembered. But name the name of Jesus Christ and you will get an almost immediate response anywhere in the world. It may not always be one of love and affection, but He is remembered throughout history almost 2000 years since He was first here.

(Illustration of Cecil B. DeMille and filing "The King of Kings")

Cecil B. DeMille, the Hollywood producer wrote in his life story of the time when he was filming the "King of Kings." It was the crucifixion scene. For this scene he had gone to the dives of the city to enlist the aid of a motley group of people. He wanted people who would hold all of this in utter contempt because of ~~their~~ the lives they lived. The filming of this scene took place on Christmas Eve. He wrote: "Here we were on a bare, ugly hill with three crosses telling of His death when it was the Eve of His birthday." DeMille, on the spur of the moment, called for silence and stepped out in front of the crowd and said, "In honor of Christ the King, we will take a few moments for meditation and prayer." Here and there he saw a cynical look on some faces. Immediately he thought he had made a grave mistake. To himself he thought, "They will just wander away and have five minutes to have a smoke, or take a drink, or engage in cheap talk." But in spite of this, he bowed his head and closed his eyes. Then from this motley crew he heard several voices ~~xxx~~ begin to sing, "It Came Upon The Midnight Clear, that glorious song of old." The carol wasn't known by everyone, but soon more voices joined in while others hummed along. When DeMille looked up, although they were singing the Christmas carol, he found them kneeling before the three crosses on a hillside. On some of these rough, defeated faces he saw tears streaming down. DeMille said it was the greatest moment of his life and reminded him again the Lordship of Jesus Christ.

Three crosses on a hill, a motley crew, a Christmas carol, and ~~xxx~~ people kneeling before Jesus Christ, the King of Kings.

That's God's gift, "Just For You," a Savior who gave you God's Word, and was God's Word; a Light shining in the darkness of life. It is yours, just for the taking. It always has been and always will be, "Just For You."

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor December 21, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: John Penrod and Mike Gamble

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys and Prayer Requests
Lighting of the Advent Wreath
*Hymn No. 171 "Joy to the World!"
*Ascription
*Call to Communion and Confession (Communion Folder)
*Prayer of Confession (Communion Folder)
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Offering
Offertory
*Doxology - page 382
Communion Hymn No. 177 "Good Christian Men, Rejoice"
*Service of Holy Communion (Page 2 in Communion Folder)
The Lord's Supper
Distribution of the Bread
Distribution of the Cup
*Prayer of Thanksgiving
Anthem: "Once Upon A Christmas"
Scripture: John 1:14
Sermon: "Just For You: God's Glory"
*Closing Hymn No. 192 "Angels We Have Heard On High"
*Closing Chimes
*Benediction
*Postlude

+ + + + + *Congregation Standing + + + + +

Mr. & Mrs. Paul Riemer will greet the congregation at
the door this morning.
Ushers for today are Rob Vinroe, Kevin Snyder, Rick
Vinroe, and Jeff Snyder.
Nursery will be provided today by Mrs. Sue Davis.
Bill Pflugh and Howard Jaillet will be visiting the
hospital this week.

Attendance last Sunday was 131 with 25 visitors.

> Hospitalized: John Snow in BMH

CHRISTMAS CANTATA by the choir will be held tonight at
7:30 P.M. and tomorrow night at the same time. Nursery
will be provided for both services. Come hear the message
and story of Christmas through songs and narration.

> VAN SERVICE will be available for the Cantata. Please call
Marty Henry at 287-2552 and set up the time for you to
be picked up.

> CHRISTMAS EVE SERVICE will be Wednesday at 11:00 P.M. Come
join in the celebration through Carols, Candlelight, and
Communion.

> HELP!!!! Cookies are needed for the refreshments following
the Cantata each night. Please help us out by bringing
some in. Mrs. Evie Kennedy is in charge of refreshments
for Sunday night and Mrs. Mary Lou Davis for Monday. If
you have any questions about refreshments, please call them.
We will need a lot of cookies!

FLOWER CHART 1987 is hanging in the Narthex. Take a minute
and sign up now for your date. We need flowers for the
first two Sundays of January. Please give it some thought
as a gift to the Church.

> COUNCIL MEMBERS AND OFFICERS Remember that December 28th
during the service, you will be installed. Please make
the effort to be here.

CHURCH TREASURERS books for 1986 will close on December 31st.
Anything given to the church for the 1986 calendar year
must be received before the end of that day so all monies
will go into the proper accounts for the final reports.

> COMMUNION CARDS are in the back of the Pews. Please be sure
to fill one out and put in the offering plate. This will
help me to complete the record of your membership.

Following the sermon we sing an invitational hymn, followed
by a period giving each worshiper the opportunity for
reflection. As you reflect on your life's situations
you have the chance to respond to God's leading for your
life by coming forward to the chancel rail. The invitation
gives the opportunity to accept Christ as Savior, the pray,
to meditate, or to seek counseling. The pastor will
assist you if you desire. Please avail yourself of this
opportunity.

May God bless each of you during this Holiday Season!

In OT C man made image of G,
in NT C God being made in image of man

14a=Fully G & fully man
(Ilus statu, not jus gud man, grt man but
Xp th God man)

14c= Gloey-revlatin of G

* Ilus Karen Rosston & Th Best Xmas Gidt)

14c=Js cpp2 G as spokn OT

Ex 34:6=TH L PASSED BY B4 HIM & PROCLAIM
ED, TH L, TH L G, MERCIFL & GRACIUS, LONG-
SUFFRING, & ABUNDNT IN GUDNES & TRUTH.

HESED=evlast, undy luv

(Ilus famly & Mary/Joseph on Xmas Eve)

* Assoc Pres cary Xmas story: Karen Rosston,
3rd grade at time:

It was Xmas Ev. Our hous dec w/holy, &
silvr bels. Wreaths hung at th windows.
Th tree stud tal & strait. Th lite flowed
castin shadows of many colors on th wals
& ceilings. Th whol rm remindd me of rai
nbow. Th ornments & tinsl shon britly.
Undr tree wer gifs all siz, wrap gay paper
& ty w/lrg ribn bows. Th fire burnd britl
Stockins wer hung on mantl. Mothr was re-
cite-Twas Nite B4 Xmas. I lk rnd rm at
faces famly, mothr, fathr, sistr, bros. My
best gif was not undr tree gaily wrapped
It was all around me.

"Just For You: God's Glory"
 Scrip: Jn 1:14; Texts: Jn 1:14; 17:22
 Wen celebrate birth Js Xp this time yr, celebrat ocasin
 wh very deep/mysterius
 His birth involv B born Virg, wh mak specil out ordne
 In OT read man B made image of G, but NT C God being
 made in image of man & cal this=INCARNATION
 S. ly mean G asum humn flesh/form, & liv mong us
 Scrip las wk Jn say=Vs 1, & Scrip 2day=READ vs 14
 3rd G's gifts mank was Word & G's Word was/is=Js Xp
 2day 1k 4th gift & it is His Glory & Js pray=17:22
 W. t. duz H mean by GLORY?
 2anser mus lk 1st part vs 14 wh tel us=READ 14A
 remembring Word is Js it easy undrst Js as G, as
 Creator cam 2erth as humn ident as Js of Naz & th
 miracl of all this is He fully God & fully man
 He no jus robot go thru motins & G pul strings
 He was CREATOR who Bcam CRWATURE, jus lik 1 of us
 In this way He Bcam Blievbl Bcuz all mank cud ident
 w/Him=went thru all we go thru in life includ, hung
 pain, sorc, thirst, & temptatin=But in all thez things
 He nevr yield 2 sin, nor fel in 2 sins trap
 (Ilus Sulptor sculpt statue of Xp)
 Js=Th Word was made flesh: G cam 2erth & liv among us,
 fully God, & yet fully man
 That grtest miracl this worl evr seen & giv as gift
 2 mank
 Jn adds vs 14=READ 14B
 Th Glory of G, is statmen made sevr portins Scrip
 in Lk's versin birth Js tels of angls visit sheps &
 write= & th Glory of th L shon rnd about them
 in this instanc, & mos othrs wher Glory of G written
 e' out, Glory refer visibly evidenc of G
 Th sheps wer awar appear of angls no jus reg manifest
 of angelic beings,
 was an appear givn 2 them directly fr G Himself
 Jn on othr hand talk bout appear in midst mank wh
 no produc awe inspir, ovrwhelm presenc of G w/ brite
 lite fr hvn, nor angelic beings, but nevrthles was=TH
 GLORY OF GOD
 Th Glory Jn spk of is revelatin of G
 in othr portins Scrip, wen Glory of G spokn of, it had
 visibl reactin fr humns involv,
 they usuly afraid, & bow & worship
 In this instanc, Jn tel us this Glory was seen on day
 by day basis in th ONE cal=only Bgotten of th Father
 or, Js of Nazareth,
 ea day He walk, & talk, & liv among comen ord peopl
 He was reveal as Th Glory of G
 (Ilus Karen Rosston & Th Best Xmas Gift)

this yng girl put ringer reality on Xmas
 & I Bliev this precisly wat Jn try impart 2any & all
 who wud read thez words
 Th Glory wh G gav in Js Xp is not sumth had 2B seen
 in thez says wen He liv & walk among men
 That Glory wh G gav is sumth wh surround us ea & evry
 day of our livs & we C & kno it if we kno Js Xp as L
 (Jav
 G's Glory is revlatin of Himself in worl & it is=
 Just For You
 3rd pt Jn mak is=I4C
 Jn spk of Js as G in flesh & he mos likly think of
 Js in comp 2 G as He spokn of in OT
 Mos Bib scholrs agre Jn may wel hav bin translat free
 ly fr buk Ex 34:6=READ
 Moses is on Mt w/G & G spk 2him & in vs G tel of His
 stedfast luv
 In Heb this is word=HESED wh mean=evrlas/undy luv
 So Grace & Truth Jn spk of is=deep/deep luv wh G
 evidenc 4thoz who Bliev in Him & luvd Him as evidenc
 in th lif & minstry of His Son Js Xp
 Jn try expl 2us so we undrst how G's Glory, the rev
 of Himself cam bout in humn existenc of Js Xp
 But only thru humbl birth this posibl
 (Ilus famly, "Mary/Joseph Xmas Eve=Js had nice Mom/Dad
 Xmas means seeing Js as cum humbl, in humility & this
 is 4th gift of G giv thru Js Xp
 didnt cum specil wrap box, decorat w/ribbon
 Insted, it cam in mos humbl mannr in stink stabl
 made 4 animls,
 But it mos priceless gift evr givn & it was & is,
 Just For You.

"Just For You: God's Glory"

Scripture: John 1:14

Texts: John 1:14; 17:22

When we celebrate the ~~Vx~~ Birth of Jesus Christ at ~~xxx~~ this time each year we are celebrating ~~xxxxxxxxxxxx~~ an occasion which is very deep and mysterious. The Birth of Jesus involved His being born of a Virgin, which makes Him very special and out of the ordinary. In the Old Testament we read of man being made in the image of God. But in the New Testament we see God being made in the image of man. We call this the "Incarnation." That simply means God assuming human flesh and form and living among us.

In our Scripture last week we read of John telling us, "In the beginning was the Word, and the Word was with God, and the Word was God."

In our Scripture today John tells us, "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."

The third of God's gifts to mankind was the Word, and God's Word was and is Jesus Christ. Today, we are looking at the fourth of God's gifts to mankind and it is His Glory. In the 17th chapter of John's Gospel, Jesus praying, states in the 22nd verse, "And the Glory which Thou gavest Me I have given them; that they may be one, even as we are One."

~~xxxxxx~~ "And the Glory which Thou gavest Me, I have given them," Jesus says. What does He mean by that "Glory?"

To answer that we must look at the first part of that 14th verse which tells us very simply, "And the Word was made flesh, and dwelt among us." Remembering that "The Word" of which John speaks is Jesus, it is very easy to understand that Jesus as God, as Creator, came to earth in the human form of a person identified as Jesus of Nazareth. The miracle of all of this is that He was fully God and fully man. He was not just a robot going through the motions and God was in the background pulling strings. He was the "Creator" who became "A creature," just like one of us. In this way He became believable because then all mankind can identify with Him. He went through all that we go through in life including pain, sorrow, hunger, thirst, and temptation. But in all of these things He never yielded to sin, or fell into sin's trap.

(Illustration of sculptor and sculpting statue of Christ)

A famous artist was commissioned by a church to make a sculpture for the vestibule of the building. The artist felt at this point in his life that he truly wanted to express himself in this work and he wanted to put himself completely in his work. He worked hard at his task and when the work was nearly completed he called in some children to look at it. He asked them what it was and after sometime one of them said, "It is a statue of a great man," and the others agreed. He shook his head and went back to his work, for a few more weeks. Then he called the children back to look at the statue again. This time the consensus was that it was a likeness of a "good man." Again the artist shook his head and went back to work. Weeks later, the children came again and immediately one of them said, "It is Christ." Then, the artist was satisfied because he was trying to

express what the Gospel writers have tried to express in word pictures and that is, "It is Christ - not merely a good man, not merely a great man, but Christ, the God Man."

Jesus, "The Word," was made flesh. God, came to earth and lived among us, fully God, and yet, fully man. That is the greatest miracle this world has ever ~~xxx~~ seen and it was given as a gift to mankind.

Then John adds, "And we beheld His Glory, the Glory as of the only begotten of the Father."

The "Glory of God," is a statement which is made in several portions of Scripture. In Luke's version of the birth of Jesus he tells of the angels visiting the shepherds and tells us, "And the glory of the Lord shone round about them." In this instance, and in most other instances where the "Glory of God" is written about, that Glory is referring to a visible evidence of God. The shepherds were aware that this appearance of the angels was not just a regular ordinary manifestation of angelic beings. It was an appearance given to them directly from God. John, on the other hand is talking about an appearance in the midst of mankind which didn't produce the awe-inspiring, overwhelming presence of God with a bright light from heaven, nor angelic beings, but which was nevertheless, "The Glory of God." The Glory, John is talking about is the "Revelation" of God. In other portions of Scripture, when the Glory of God is spoken of it had a visible reaction from the humans involved. They were usually afraid, and they bowed down and worshiped. In this instance John is telling us that this "Glory" was seen on a day by day basis in the One called "The only begotten of the Father," or Jesus of Nazareth. Each day that He walked, and talked, and lived among common ordinary people He was revealing the "Glory of God."

(Illustration of Karen Rosston and "The best Christmas gift")

A few years ago the Associated Press carried a Christmas story which was written by a girl named Karen Rosston, who was at that time a third grader. "It was Christmas Eve. Our house was decorated with holly and silver bells. Wreaths hung at the windows. The tree stood tall and straight. The light flowed, casting shadows of many colors on the walls and ceilings. The whole room reminded me of a rainbow. The ornaments and tinsel shone brightly. Under the tree there were gifts of all sizes wrapped in gay paper and tied with large ribbon bows.

The fire burned merrily. Stockings were hung on the mantle. Mother was reciting, 'It was the night before Christmas.' I looked around the room at the faces of the family, my mother and father, my sister and brother. My best gift was not under the tree gaily wrapped. It was all around me."

This young girl put her finger on the reality of Christmas. And I believe this is precisely what John was trying to impart to any and all who would read these words. The Glory which God gave in Jesus Christ is not something that had to be seen in those days when He lived and walked among men. That "Glory" which God gave is something that surrounds us each and every day of our lives and we see it and know it if we know Jesus Christ as Lord and Savior. "God's Glory" is the revelation of Himself in the world and it is, "Just For You."

The third point which John makes in this ~~verse~~ verse is that Jesus was, "Full of grace and truth."

John is speaking of Jesus as God in the flesh and he is most likely thinking of Jesus in comparison to God as He was spoken of in the Old Testament.

Most Biblical scholars agree that John may well have been translating freely from the book of Exodus where in the 34th chapter the 6th verse we read, "The Lord passed by ~~him~~ before him, and proclaimed, "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth."

Moses is on the Mount with God and God is speaking to him. In this verse, God is telling of His steadfast love which is always given in the ~~word~~ Hebrew word "Hesed," which means an everlasting, undying love. So the "Grace and truth" John speaks of here is that deep, deep love which God evidenced for those who believed in Him and loved Him as evidenced in the life and ministry of Jesus Christ. John is trying to explain to us so we can understand, how "God's Glory" the revelation of Himself came about in the human existence of Jesus Christ. But it is ^{only} through His humble birth and life that this is possible.

(Illustration of family, "Mary and Joseph" on Christmas Eve)

A family consisting of a father and mother and a two-year old girl and an infant son, spent Christmas Eve in a memorable way a few years ago. Because they lived hundreds of miles from their parents, they were spending Christmas alone and so on Christmas Eve they decided to eat out. After they were done eating, Angela, the mother said that it was too early to go home and they should do something before going home. Her husband Gary questioned what they could do. She suggested that the Methodist church up the street seemed to be having an outdoor Christmas pageant and she wanted the children to see it. They drove to the church and noticed there was an outdoor manger scene with live animals displayed. They waited in the car, but no one else showed up. Angela called out, "Look, there's Mary and Joseph." And they saw a man with a long beard and long white hair and there was a woman with him. So they got out of the car and walked up to the manger scene. As they approached the couple, Angela asked, "Is there a pageant here tonight? What time does it begin?" The woman stared at her and Angela quickly saw that she wore ~~xxx~~ faded slacks and a coat which was too light for the cold. "Huh??" she asked, pulling a small transistor radio away from her ear. "Wanna listen to the radio?" Angela quickly realized they were not Mary and Joseph in this pageant. They were two of the mentally retarded people from the nearby home. She walked away from them and joined ~~xxx~~ her husband Gary and Taryn, their two year old. They stood there looking at the animals and the man and woman walked around the barn to where they were. The woman smiled and petted the goat. "He likes me," she said. He likes to listen to my radio. She held the radio to the goat's ear, and Angela said, "OK it's time to leave, let's go." At this, the woman turned around and said, "Your baby would like the goat. May I show him?" Angela was frightened because she didn't know whether she could completely trust this woman. What if the goat bit the baby? Or worse yet, what if this woman dropped him? So she questioned in her minds what to do. She felt like she wanted them to know about Christmas and if she said no, it would not be very nice to disappointment this woman who was probably well-intentioned. But quickly she had the answer. "I don't think my son would make up with you because he is shy around strangers. But my daughter would probably like to see the goat." So the woman took

Taryn by the hand and led her to the goat pen. Her parents couldn't hear the conversation between the woman and Taryn, but it seemed like everyone enjoyed it including the goat. After a while Angela suggested they go home and they said goodbye to the couple and got in the car. As they started for homw, Angela turned to Taryn in the backseat and asked, "Did you enjoy seeing the animals at the manger?" She nodded. ~~xxxxxxx~~ ~~xxx~~ "Mary and Joseph are real nice. Jesus has a nice mommy and daddy." Angela said she will always remember the smiles and waves of "Mary and Joseph" as they pulled away and she thanks them for that happy hsaring of what Christmas means.

This is the fourth gift which God gave through Jesus Christ. It didn't come in a specially wrapped and decorated box with a ribbon. Instead it came in the most humble manner in a stinking stable made for animals. But it was the most priceless gift ever given and it was and is, "Just For You."

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 24, 1986
Mr. Dale Rice, Minister of Music
Acolytes: Kelly Mangel and John Penrod
+ + + + +
ORDER OF WORSHIP 11:00 P.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Lighting of the Christmas Wreath and Christ Candle
*Opening Hymn No. 171 "Joy to the World!"
*Ascription
*The Call to Confession
*The Prayer of Confession
Father, we are not worthy to be the receivers of Your greatest gift, the Christ child, but we take this time to humble ourselves before You in prayer, and to seek Your help and guidance in our lives. We ask forgiveness for our misdoings. Make us willing to step from our little worlds of pretense, fantasy, and illusion, into the light of reality where You can touch us. Let us not only seek personal forgiveness, but forgive those who wrong us. Touch us with Your love and accept our desire to live righteous lives through the righteousness imparted to us through Your Son and our Savior Jesus Christ, for we pray in His Name. Amen.
*Assurance of Pardon
Communion Carol No. 193 "O Come, All Ye Faithful"
*Call to Communion - Pastor
*The Institution and Consecration of the Elements
Distribution of the Bread
Distribution of the Cup
*Prayer of Thanksgiving
Anthem: "Once Upon A Christmas"
Christmas Scripture and Carols
The Promise: Luke 1:26-38
Carol No. 178 (first and last verse)
The Praise: Luke 1:46-55
Carol No. 197 (first and last verse)
The Offering of our gifts
Offertory
*Doxology - page 382

Christmas Scripture and Carols
The Birth: Luke 2:1-7
Carol No. 180 (first and last verse)
The Proclamation: Luke 2:8-20
Carol No. 184 (first and last verse)
Anthem: "Excerpt from Night of Miracles"
Christmas Monologue: "Son of Simeon"
The Candlelighting
The Candlelight Carol "Silent Night"
Silent Night, Holy Night, all is calm all is bright,
Round yon virgin mother and child, Holy infant so
tender and mild,
Sleep in heavenly peace, Sleep in heavenly peace.
Silent Night, Holy Night, Shepherds quake at the sight.
Glories stream from heaven afar, Heavenly hosts
sing al le lu ia;
Christ the Savior is born! Christ the Savior is born!
(Congregation Standing on third verse)
*Silent Night, Holy Night, Son of God, loves pure light
Radiant beams from Thy holy face, With the dawn of
redeeming grace,
Jesus Lord at Thy birth, Jesus Lord, at Thy birth.
*The Benediction
(following the benediction, worshippers candles are
extinguished) *Please take your candle with you tonight.
*Postlude
+ + + + + *Congregation Standing + + + + +
Mr. & Mrs. Bill Thompson will greet the congregation at the
door this evening.
Nursery will be provided tonight.
Those serving as Ushers tonight will also serve Communion.
Immediately following the service, the Ushers will assist
you with your poinsettia. The covers will be made avail-
able for you to take yours home.
Sunday will be the Installation of Church Council Officers
and the Elders and Deacons.
1987 OFFERING ENVELOPES are in the back of the church. Please
be sure to take yours tonight. If left after Sunday's
Service they will be delivered by the Elders and Deacons.
We wish to "Thank" anyone, and everyone who helped to make
the Cantata the success it was. 450 people attended the
two night performance, and were in awe of what they saw
and heard. We owe a debt of "thanks" to all those who
made this possible, right down to all of the cookies
that were brought.

"Son of Simeon"

Greets Luke - Sawbones, how is old quack? stil treat w/10% meidicine & 90% quackery?

Herd got bak fr jurny w/P How old Pharisee? Stil got enthus zeal 2 bild Ch's evry town?

Bin read intresting piece work fr litl scroll in hand

I'll read & U C if can tel author=Read Lk 2:1-3

I'm impres tretment U giv story, since liv thru it acurat & no exagerat

Let me C=Ah yes, here it is=Luke 2:22=explain

vss 23-24=Being Gentil U prob had Apostls explain

But then U write=vs 26

That man in case U no kno my Fathr=he pr in temp lik fathr B4, like fathr B4, lik fathr B4, etc

I folo lik dutiful son & day wen boy ded I return fr brief stay in Beth.

went ther 4 sum time off w/othr pr, & I own hous the

U wrot=vss 26-27 - explain

He sed=vss 28-32=quite scene, but knu this & herd hi say no dy til saw Savior, & wat joy 2 C Him

Scen prep sevrl days B4 & I saw

(tel story outside nite, lite sky, sheps cum; wise men ariv; story of star; visit stable)

pthr priest no Bliev, & Bcuz wat fathr sed went bak Jeru

sevrl day latr scen tuk plac & U wrot=vss 33-35

Js in Templ at 12

Jn Bap & pronounce=Lamb of God

Js bap & Bgin hear heal=lame, blind, dead

Driv out monychangrs at Feast Passover

then ride in2 town & aclaim S of Dav, K of Jews

driv monychangrs out agin

ndrcurent in Temp & secret Sanhed meets

plot 2pay price of slav in silvr 4 Him

Ate meal w/discips, pray in Gardn & arest brot Hi Pr

trail B4 Pilate, executin Calvary

Veil in Templ split,

bury tomb Jos by Jos/Nicodemis

Arose 1st day wk agin

Templ peopl try squelch bu cud not, peopl wen tomb

I saw people long ded walk rnd agin

talk bout sumth enuf 2 scar out of soks=Wow

But U kno all this Luke, U wrot bout it

I Bcam folo of Js Xp; no mor need ritula of Templ;

fnf tru Mesiah at las; fnf Js of Nz wat Jn Bap call

Him=Lamb of G; 4me ment rebirth lik Js tol Nicodemis

thanks Lk 4 pas on truth so millions peopl dwn thru

centuries 2 cum can read of this Sav & kno Him as

One who dy 4 them, & hav Nu Birth

"Son of Simeon"

Scripture: Luke 2:22-35

Meetings Luke. How's the old sawbones tonight? Are you still treating your patients with 10% medicine and 90% quackery?

I heard you just got back from another long journey with Saul, or Paul of Tarsus. How is the old Pharisee? Is he still filled with that exuberant zeal for starting new churches? Ah, tis a joy to know that there are men like him.

I'm glad I bumped into you tonight Luke. I've just been doing some very interesting reading. Now who do you suppose wrote this little scroll I have in my hand? I'll read a bit of it and you tell me if you know the author. Does it have a familiar ring to it? I thought it would, ha, ha.

I'm really impressed Luke at the treatment you have given this story. But I'm more impressed with the incident which follows it. You have all of your facts straight but since I actually went through much of this it is nice to know that you haven't exaggerated anything. Whoever your source was, he was accurate. Since we are on the subject, let me just share a little of the events surrounding what you have written.

Let me see here, (looking for the starting place on the scroll). Ah, here it is, (finding Luke 2:22 and starting to read). Mary the mother of the child you were writing about, being a devout Jew and wanting to conform to the Law of Moses brought that baby to the Temple for dedication as all Jewish boys were. Reads verses 23-24. Being a Gentile I'm sure Paul and the other ~~XXXX~~ Apostles have explained all of these things to you. But you go on to write, (read verse 25).

That man whether you know it or not was my father. Maybe what you don't know is that he had been a priest in the Temple and had followed in the footsteps of his father who had followed in the footsteps of his father and so on down the line. I was following in Simeon's footsteps as a dutiful Jewish son. That day when this baby was brought into the Temple I had just returned the day before from Bethlehem and had begun my tour of duty in the Temple and my father arrived at the exact instant that this Mary walked into the court. *Exactly / As I wrote*

My father was retired and ~~in his late sixties~~ *at that time* at that time. He said he had been directed by the Holy Spirit to come back to the temple on this day. You accurately wrote, (read verses 26-27).

You wrote and he said, (read verses 28-32). That was quite a scene. But I knew all of this and had heard him say that he wouldn't die until he had seen the Savior, the anointed of God. Now he was ready to die for it had come to pass. What a joy it was for him.

But that scene was prepared a few days before that and it was my pleasure to know a little more of the background than my father. You see, I was off duty in the Temple for a few weeks and had gone to Bethlehem for a few days, just to get away from Jerusalem. All towns were getting crowded at this time of the year because of the necessity to go to your hometown to pay your tax to Caesar. Since Jerusalem was overcrowded, a few fellow-priests decided to go to the home of one of them in Bethlehem. That place was more crowded than Jerusalem. But since this priest owned a home there we had no problems looking for a place to stay. We town was astir on this one night much like any other night. People were crowding the streets going home, seeking shelter, doing last minute buying before the shops closed for the night and all sorts of things were happening.

We were standing outside watching this passing parade and off in the distance we saw what looked like a powerful light for a few moments. It was magnificent. Some of those around us said they thought they heard singing, but if it was singing it was muffled and I didn't hear it.

Probably about an hour later we noticed at the end of the street some very excited shepherds were coming down the street. We could tell they were shepherds by their dress. They were asking any and all if they knew of a nearby stable in which a baby had been born. When questioned as to why they were asking such a strange thing all they would answer was that God had told them. It wasn't until much later that we learned the source of the bright light in the distance which we saw was a glorious revelation of heavenly beings informing the shepherds of

this very strange occurrence. We didn't think too much of this until we saw another strange group of men coming down the street much later. These men were quite obviously royalty. Not only did their dress give them away, but the fine camels they rode on, ~~xxx~~ along with the saddles and other finery. They were also asking where a certain child-king had been born and they had been given the sign of a large star leading them in this direction. Now all of us had seen this rather large star each night for a short period of time prior to this. But again, we didn't think much of it. Now, all of these things were beginning to make sense. So along with these men simply identified as wise men from the East, we decided to search for the answers to these strange events. We knew that in order for a baby to be born in a manger, we had to search for a stable. Since, not every house had a stable it narrowed our search quite a bit.

As we eliminated most of the places we came to the local inn and on further inquiry discovered that this must be the place. The three kings preceded us into the cramped stable. To be quite truthful, I wasn't too anxious to be in a crowded stable at that time of the night. Or at any other time for that matter.

We asked a few of the people milling around outside of the stable what had happened and discovered that everything we had been told ~~xxx~~ had taken place. The shepherds had come and gone and when we could crowd into the stable we saw a woman, a man, and an obviously newborn baby placed in the straw in the manger. The three kings presented to the parents on behalf of the child three very expensive gifts. We learned later they were gold, frankincense and myrrh. They referred to Him as the King of the Jews. Since we were of the priesthood of the temple we began to think that this just might be the promised Messiah. But it certainly wasn't in keeping with what we had always heard His coming would be like. The other priests with me began to scoff at such a preposterous idea, but since my aged father, and ex-priest Simeon had told me God had let him know he would not die until he saw that Messiah, the Savior of Israel, I began to think deeply on what all of this meant.

Because of these events I cut my visit to Bethlehem short and headed back to Jerusalem and the Temple. I wanted to be there when these parents brought this small baby for dedication and so it was that I had traded places with another priest and was on duty when that day arrived. You had written accurately what I read a short time ago, but you added what was very prophetic as both of us know. You added to your narrative, (read verses 33 to 35).

At the time of those words none of us knew how ~~far this prophecy would~~ extreme this prophecy would be. Life settled down for all of us and the routine of the Temple took up my time and the years passed one by one. When the boy named Jesus, living in Nazareth with this Mary and Joseph came to the Temple at the age of 12 it was amazing how smart He was. He sat right among the Elders and Scribes and Pharisees and absolutely dumfounded them with His knowledge of Scripture. No one could debate Him and no one dared ask where He had gotten all of that learning.

Time continued to move on and then one day we heard of what was called a "Hillbilly preacher" baptizing people in the River Jordan. Many went out to see him but he denied he was the Messiah and instead spoke of one who would come whose shoes he wasn't even worthy of tying. Then one day, this "Hillbilly" preacher introduced some assembled people to this so called "Lamb of God." And it was none other than Jesus of Nazareth, all grown up. He began to have a certain following wherever He went and word kept creeping back to the Temple that He was doing miraculous things like healing the deaf, the blind, and it was said He even raised the dead. I was on duty in the Temple on an occasion when He had come for the Feast of the Passover. What a Feast that turned out to be. He came into the court of the Gentiles where they were selling animals and birds and exchanging money to pay the temple tax with. He was furious and drove these dealers out one by one. The Court was almost a shambles when He was gone; tables had been overturned, money was lying all around where it had rolled and animals were wandering all over the place.

I knew from this that He wasn't just an ordinary person. But there was an undercurrent in the temple which could almost be felt. He was hated by all of the religious leaders of the Jews. The Sanhedrin met secretly a few times and it wasn't long before I heard there was a price on His head. The talk was that these religious leaders would pay the price of a slave in silver to have Him handed over to them.

So it was a complete mystery to me why He came riding into Jerusalem on the First day of the week just prior to the start of the Feast of the Passover. At that time He was claimed as the King of the Jews. But more than that as the Son of David and this definitely sealed His fate. But surprisingly He didn't leave Jerusalem and stayed just outside of it in Bethany with His friends Mary, Martha, and Lazarus. And then I heard that He had been arrested as He prayed in the Garden outside of Jerusalem and He was betrayed by one of His own men. He was brought to the home of the High Priest and detained by the Sanhedrin there for most of the night and in the morning taken to the Palace of the Roman Governor Pontius Pilate. After a trial He was sentenced to death and taken outside of Jerusalem to the hill named Calvary for execution.

It was there after six hours, He died and it was then I knew for a certainty that He was God on earth as He had claimed. I was on duty in the temple and the huge, thick, veil which ~~xxx~~ hung in front of the Holy of Holies was torn from the top to the bottom. There before my very eyes was the Mercy Seat, something I had been told about, but had naturally never seen because it was forbidden for a mere priest to enter the veil. Not knowing what to expect, I fell on my face on the floor in fear and trembling. But a clam came over me and I knew that the presence of God had come into my midst.

I learned that He was buried that night before Sundown in the home of a rich Jew named Joseph, helped by one of the Sanhedrin no less, a man called Nicodemus. And then strangely, once again of the first day of the week we received the news that He was alive again.

Those in charge of the Temple were trying to squelch this news but it spread like wildfire and everyone wanted to go to the garden to see where this Jesus had been buried to determine if what they heard was actually true. But do you know what was even more strange Luke? I saw many, many people who had died years before and who were now alive and walking around. Talk about something enough to scare you right out of your socks. Wow!

But you know all of this because you wrote of it. So to make the story short at this point, I became a follower of Him. No more did I need the rituals of the Temple. I had found the true Messiah at last. I found that Jesus of Nazareth was what John had called Him, "The Lamb of God." For me it has meant a rebirth just as He had told Nicodemus it had to be. Thanks Luke for passing on the truth so that millions of people down through the centuries can read of this Savior and come to have that new birth as well.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 28, 1986
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: John Penrod and Mike Gamble
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
Opening Hymn No. 178 "O Little Town of Bethlehem"

*Ascription

*Exhortation

*Confession (In Unison) O Father, we humbly ask your forgiveness for our sins both individual and corporate. We realize that much of our lives are spent doing the things of this world, and oft we are led astray from your ways. Grant us the desire to do the right, and the ability to resist the wrong. Strengthen our resolve to be your children in all things, and may we learn to live for you. May we seek to follow our King, and to again experience the joy of His coming. In His name we pray. Amen.

*Kyrle

*Assurance of Pardon

*Praise: Pastor - Blessed by the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 180 "What Child Is This, Who, Laid to Rest?"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray!

Prayer

Offering

Offertory

*Doxology - page 382

Installation of Church Officers

Anthem: "Do You Hear What I Hear?"

Scripture: Mark 1: 9-22

Sermon: "After Bethlehem, What?"

*Hymn of Invitation No. 179 "The First Noel"

*Closing Chimes

*Benediction

*Postlude

The beautiful flowers that grace our chancel this morning have been placed by Mrs. Florence MacKinney in memory of her father.

Danny Mangel will greet the congregation at the door this morning.

Ushers for today are Dick Mangel, Dick Dally, Don Kingsley, and Ed Walker.

Nursery will be provided today by Mrs. Cathy Sheppeck.

Paul Riemer and Dick Mangel will be visiting the hospital this week.

Attendance last Sunday was 141 with 28 visitors.

Reminder!!! The Church Treasurers books will close on December 31st. Please have all monies into the church before noon of that day so we can deposit them if needed. This will be the final day to have monies posted on your quarterly report for 1986. We appreciate all of your help in this.

Church Council will be held on January 7th at 7:00 P.M.

HAPPY NEW YEAR!

PLEASE OFFERING ENVELOPES IN BACK OF CHURCH

*THANKS. GIFT TO YOU
PLEASE TAKE FOR SELVES, FAMILY, NEIGHBORS*

ELDER/DENOMINATION STAY AFTER CH. FOR ENVELOPES

*BIBLE READING SCHEDULE - IF NOT ENOUGH
LET KNOW.*

ALSO DAILY BREAD TAKE & USE.

TAPES OF CANTATA

Community Bible Church - Sagamore, Pa. - December 27, 1992

Prelude

Greetings/Joys/Announcements/Prayer Requests

Bob Dain here next Sunday - January 3

Ascription

Call to Worship:

BLESSED IS THE MAN THAT WALKETH NOT IN THE COUNSEL OF
THE UNGODLY, NOR STANDETH IN THE WAY OF SINNERS,
NOR SITTETH IN THE SEAT OF THE SCORNFUL.
BUT HIS DELIGHT IS IN THE LAW OF THE LORD,
AND IN HIS LAW DOETH HE MEDITATE DAY AND NIGHT.

*Hymn

Offering/Prayer

*Doxology

Hymn

Scripture: Mark 1:9-22

Sermon: "After Bethlehem, What?" St. Paul's Butler 12/28/86

*Hymn

*Benediction

*Postlude

GRACE

WAYNE

CRAWFORD FAMILY

LAIRD

McMILLIN - MOUNTAIN

MARY

"After Bethlehem, What?" - Scrip: Mk 1:9-22

Texts: ~~Mk 1:12-13~~ Mk 1:9, 22, 20, 21

NOW XMAS OVR, WHAT?

MAT BIN ASKD ANCIENT PALSTINE AFTR EVEN OF BETH???

ANSW=WAT BETH MEAN 2THEM & 2US

~~US 1934~~ PICTUR OF FEET & CAPTIN=WAT IF???

VS 9=NAZ BKGR - NATHANIEL - HUMBL BGIN

VS 12=PREP 4MINSTRY

VS 14=DN 2ERTH STATMENTS

PREPS ALL MADE

1ST NAZ, THEN TIME PREP FR/EVRTH, THEN BGIN PREACH

JS SET EXAMPL 4US - NO MATR WH/SID TRAKS CUM FROM

PREP SELF 4SERVIC - PEO TRY SEPRAT SPIRITUL LIF & SECULR LIF

VS 20=JS CAL PETR, ANDREW, JAMES & JOHN

"THEY WENT AFTER HIM"

G CALS ALL MEN, BUT NOT ALL ANSWER & GO AFTER HIM

VS 21=HE TAUGHT

BAPTIZD=SET APART: WILDRNES=PREP: BGIN PREACH:

CALL FOLLOWRS: TAUT

JS CHNGD CORS HISTRY & THAT CHNG CAN TAK PLAC IN ANYONE

(ILUS MUTINY ON TH/BOUNTY & CHANG ON PITCAIRN ISLAND)

THIS WAT XPIANTY CAN DO & THER THOZ SNFR SAY 'NEVR HAPN USA'

BCUZ SO MANY SEEK 'RIGHTS' WH/R 'WRONGS'

WE C FR/SCRIP=PEOPL MUS LIV THER XPIANTY

TOO MANY LIP MOVR & NUTH ELS

(ILUS JN DILLINGER & SS SUPT) - PERHAPS INDIANAPOLIS WHER BORN

WHO KNOWS WHER THEZ FEET MAY HAV GON IF SUMONE HAD GUIDED THEM
4RIGHT

THAT EXAMPL JS LEF 2 EA XPIAN FOLLOWER

HOW R WE DO IT, OR WAT R WE DOING??

WE HAV CELBRAT BETH, & HAD JOY, BUTY OF IT

NOW WAT???

JS=HUMBL TWN BGIN LIF; HUMBL BIRTH

DEDICAT SELF & PREP, CAME BAK & BGIN PREACH

CAL FOLLOWRS & THEN TAUT

MK TEL US=VS 22= AFTR BETH WAT???

DEDICATIN & SERVICE IS WAT G CAL US FOR

MAY WE DEDICAT SELVS ANEW NOW & IN NEX YR

(illus Chic papr & pictur 1934=feet & captin ask=wat If?)

(Ilus Mutiny on Bounty & Pitcairn Island

(Ilus Chic papr & pictur of feet Jn Dill
Q: t:WHO KNOWS WHERE THEZ FEET MAY HAVE
GONE IF SUMONE HAD GUIDED THEM ARIGHT?

"THERE'S TH MEEK STREET. GO, & NEVER
CUM BAK 2 THIS SUNDAY SCHOOL

"After Bethelhem, What??"

Scrip: Mk 1:9-22; Texts: 9,12,14,20,21

Now all comerculism Xma Bhin us & lif asum post-Xams
blues/blahs quest is=After Beth,Wat?

Wat hapn aftr celbrat Av's birth so butifully,wat do
we do now?

I magin bak ancient Palstin same quest ask & reasn
is what bay born wh was 2B Mesiah/prom deliv of Is.

If this wer tru wat wud birth hav 2do w/ther?

A wel kno fact is babies cannot do much

Wen it crys do we say=ther refrig get milk & drink?

of corse not=so jus "Wat Happs Aftr Beth?"

anser ligs in our individ perspectiv of wat Beth con-
tinues 2mean 2us

Tru story of pictur appear Ch papr in 1934,showed a
picture of pair of feet thats all & caption was 1 of
thoz Wat If's wh wil 4evr remain unanser

But ther R no wat ifs bout baby born Beth

He gru 2manhud as anticipat & was herd fr at 12 Temp.
Mark tel us=vs 9=1st pub act 2B bap & bakgr say,"Came
fr Naz

Naz sm,non-descrip twm so comon Nath ask=Any gud cum
I Bliev Mk record this 2sho us humbl Brin Js cam fr
& that lif remain humbl 3-3½ yrs minstry

vs 12=Cam out Naz & went in2 wildnes & it ther He prej

4 minstry He 2 hav w/men & aftr 40 days Mk say=

vs 14=All thez statments brief,dwn 2erth;

1st Js cam fr Naz

then in2 wildnes

then cam in2 Galilee preach

All preps had bin laid & now launch lifes work

Js set examp 4us

I sho duznt mak dif wh side traks we from

import thing is prep 4lif of serv

2many peop try sep sp lif fr sec by reasn they sep

But they arnt;our sp lif not sumth jus wear Sun & 4ge

rest of time & thro off Mon thru Sat

If read acct Js lif we C He consistent ea day,evr da;

But story no stop here,it continu & exscalat;

vs 20=aftr 2incids involv Petr,Andy,James,Jn=& went

aftr Him

they went aftr Him Bcuz He cal them out of secur

jobs

They Bliev He Th One sent fr G

G cal ea persn in worl 2folo Xp,but all wil not heed

or hear that cal

vs 21=He preach,cal othrs folo Him & then taut & wat

was result?

He 4evr chang corse histry in worl whethr man want

2 Bliev or not

that chang can & duz tak plac if peopl let it 2/
(Ilus Mutny on Bounty & Piteairn Island)
That is wat Xpiantry can do if practic
I kno ther thoz scof/sneer & say cud nevr hap USA
But if we wud stop try apeas evry 1 who claim hav
RITES & C mos thoz so cal Rites R WRONGS, we cud
chang complexin our nation & society
kn cant hav perf envirnment as walk face of erth
but that no giv us liberty 2 sit bak & do unthin
This is 2nd thing need 2mak Xpiantry succeed
that inged=Peopl who will liv ther Xpiantry
we hav 2many lip movrs who say, YEA, YEA, Amen, Prais
th Lord on Sun, but ther no foloup on Mon or rest
of wk
It tak thoz who will stan 4th & liv Xpian lif evry
relatship of lif
(Ilus Jn Dillinger & NSS Supt)
That is examp Js lef 2 ea us
We hav responsbilty 2 carry on His work in worl
Quest is=How R we do that?
or mor import=R we ea do sumth 2ward this end?
& I'M afraid mos us R not & we wring hands & shak
heds & say=Wats worl cum 2? Eid U hear bout this
or that, & then elaborat on specif situatin
Js cam out of humbl hom & tw; n;
ded self & lif 2serv His Fathr
went in2 wildnes 2prep self 4 servic
Came bak & preach
He cal sum men 2B foloers of His
Then taut in Synagogue
Bcuz all this Mk say=READ VERSE 22
Aft'r Beth Wat:
nsr is=servic & dedicatin
Hs U ded Ur lif 2 th Lord?
Hav U turn it ovr 2 Him completly 4 His servic?
Why not do that this morn? 2day?

"After Bethlehem, What?"

Scripture: Mark 1:9-22

Texts: Mark 1:9, 12, 14, 20, 21

Now that all of the commercialism of Christmas is behind us and life has assumed the post-Christmas blues, or blahs, the question remaining with us is, "After Bethlehem, What?" For the Christian there is the question of what happens after we ^{have} celebrated the Savior's Birth so beautifully, what do we do now? I imagine that back in ancient Palestine a similar question arose. The reason of course is that a baby had been born who supposedly was the Messiah, the Promised deliverer of Israel. If this were true, just what significance would that birth have on all of them? A well known fact was and is that a baby cannot do much of anything. When a baby cries do we say to it, "OK so you're hungry. Go to the refrigerator and take out the milk and pur yourself a big glass." Of course not, so just "What happens after Bethlehem?" The answer lies in our individual perspective of what Bethlehem continues to mean to us. There is a true story I would like to share with you. It involves a picture which appeared in a Chicago newspaper in 1934. The picture showed a pair of feet and that's all. The caption under the picture amounts to one of those "What if's" which will forever remain unanswered, but always must be asked.

But there are no "What if's" about the baby born in Bethlehem. He grew to manhood as anticipated. In fact He was heard from at the tender age of 12 in the Temple in Jerusalem.

Mark tells us very simply and without much elaboration, "And it came to pass in those days, that Jesus came from Nazareth of Galilee."

And what was the first public act we see recorded of Him? "And was baptized of John in Jordan."

Jesus stepped on the stage of life and His background simply says, He came from Nazareth. Nazareth was a small, non-descript town and so common that one of His wouldbe followers, Nathaniel asks, "Can anything good come out of Nazareth?" I believe the Bible records this fact to show us the very humble beginning He came from And this beginning not only starts humbly, but remains humble throughout all His earthly ministry of 3 or 3½ years.

The very next thing we read of Him after He is baptized is found in the 12th verse where Mark says, "And immediately the Spirit driveth Him into the wilderness."

He came out of Nazareth and went into the wilderness. It was there that He prepared Himself for the ministry He was to have among men. After that period of 40 days Mark tells us in the 14th verse, "Jesus came into Galilee, preaching the Gospel of the kingdom of God."

All of these three statements are brief and very down to earth. First, Jesus came from Nazareth; then He went into the wilderness; then He came into Galilee preaching. All of the preparations had been made and He was now launched

His life's work. Jesus set the example for us. He showed that it doesn't make any difference which side of the tracks we come from. The important thing is that we prepare for a life of service. Too many people try to separate their spiritual life from their secular life by reasoning that the two of them are separate. But they aren't. Our spiritual life is not something we just wear on Sunday and then throw off ~~xxx~~ on Monday to pick up our secular life. If we read the account of the ~~life~~ ministry of Jesus we see that His life was consistent. What it was one day, it was also that the next day and each succeeding day.

But the story doesn't stop there. It continues to escalate and we see that Mark records two more incidents in the life of Jesus of importance.

In the 20th verse after two incidents involving 4 men named Peter, Andrew, James and John we read the summation, "And went after Him." They went after Him because He called them out of their secular lives and jobs. They believe Him to be the One sent from God. So they "Went after Him." God is calling each person in the world to follow after Jesus Christ, but not all men will hear or heed that call.

Then Mark tells us in the 21st verse, "He entered into the synagogue and taught."

He preached; He called others to follow after Him; and then He taught. And what was the end result of what He did? He forever changed the course of history whether man wants to believe that or not. And that change can and does take place if people let it. A very spectacular change took place some years ago.

(Illustration of Mutiny on the Bounty and the results on Pitacirn Island)
In 1789 a British naval ship named "The Bounty" sailed for the Pacific. The sailors on board that ship mutinied against the captain and some of them landed on Pitacirn Island. There were 9 mutineers, 6 native men, and 10 native men. They made some crude alcohol and all of them died except one man named Alexander Smith. He happened across a Bible and began to read it. From reading it he decided to build a community on that island based directly on the Bible. Twenty years later an American ship docked on the island. They found an entirely Christian community. There was no jail because there was no crime; there was no hospital because there was no disease; no sanitarium because there was no insanity; no illiteracy and all property and human life was completely safe.

That is what Christianity can do if it is practiced. I know that we can scoff and sneer this morning and say it can never happen in our country. And those scoffs and sneers are caused by what we know to be people continually pecking away in our society with all of their petty seeking of "Rights" for all even if they are actually "wrongs" for society. We know we can't and won't have a perfect environment while we walk this earth, but ^{that} doesn't give us the liberty to sit back and do nothing. And that is the second thing which is needed to make Christianity succeed. That ingredient is people who will live their Christianity. We have too many of the lip movers who say "Yea, yea"

and amen, and praise the Lord on Sunday, but there is no follow-up of that on Monday or the rest of the week for that matter.

It takes those who will stand forth and live the Christian life in every relationship of life.

(Illustration of John Dillinger and Sunday School Superintendent)

In July 1934 a man named John Dillinger was shot and killed outside of a movie theatre in Chicago. He had been named "public enemy number one," by the FBI. Society heard from him and he died at the age of 32 a wasted life. But what most people do not know is that John Dillinger attended Sunday School as a boy. He was rough and tough and caused a lot of problems for the people of that Sunday School. Finally, after a consultation with the teachers, the Superintendent led him to the door one Sunday and said, "There's the street. Go, and never come back to this Sunday School." In one of the Chicago newspapers a picture appeared on the front page. That picture showed only the feet of John Dillinger. Under the picture was printed the caption, "Who knows where these feet may have gone if someone had guided them aright."

That is the example Jesus Christ left to each of us. We have the responsibility to carry on His work in the world. The question is, "How are we doing that?" Or more importantly, "Are we each doing something toward that end?" And I'm afraid most of us are not and yet we wring our hands and shake our heads and say, "What's the world coming to? Did you hear about this or that, and then elaborate on a pitiful situation.

Jesus came out of a humble town and home; He dedicated His life to serve His Father; He went into the wilderness to prepare Himself for that service; He came back and preached in the synagogue; He called some men to follow in His footsteps; and He then taught in the synagogue and all of this was such an overwhelming thing that Mark tells us in summation, "And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes."

"After Bethlehem, What?" The answer is service and dedication. Have you dedicated your life to the Lord? Have you turned it over to Him completely for His service? Why not do that this morning? Today:









Ralph C. Link
153 Keck Road
Sarver, Pa. 16055
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Born: April 9, 1929, Pittsburgh, Pa.
Married: December 15, 1951
Wife: Shirley Margaret Neill
Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.
Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.
Nancy Lynn Link, born March 15, 1961, Butler, Pa.

SCHOOLING:

Graduated from Perry High School, Pittsburgh, Pa.
June 1947

Lay Ministry School, Penn West Conference of United
Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa.,
September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

PASTORATES:

As Lay Minister: short term, 1 month or less in
various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ
1967 to 1969

Short term in various churches 1970 until Seminary
entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity
Charge, New Bloomfield, Duncannon, Pa., Penn Central
Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of
Christ, Butler, Pa., Penn West Conference, United
Church of Christ

PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.

STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Deity of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right hand of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believer may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him. A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.